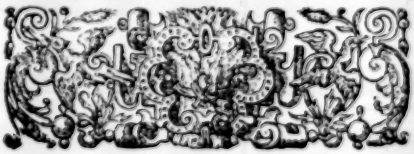
A PLAINE AND FAMILIAR EXPOSITION:

Of the Eighteenth, Nineteenth, and Twentieth Chapters of the Prouerbs of SALOMON.

By IOHN DOD *and* ROBERT CLEAVER.

PSALME 34. VER. 8.

¶ *Taste yee, and see how gracious the Lord is, Blessed is the man that trusteth in him.*



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To the Right Worshipfull our approued Christian friend, Mistrisse ELIZABETH WALTER of *Wimbleton*, Grace Mercie and Peace.

Good Mistresse WALTER, the plentifull fruites of your Christian loue towards vs, and many others, doe not onely binde vs to offer vp our Prayers and prayses to God for you in priuate, but also to giue some more apparant testimonie of our vnfained thankefulnesse vnto your selfe, as being a speciall instrument of our good and comfort.

Here therefore we present vnto you this small Treatise, not doubting of your fauourable acceptance thereof, when our former VVritings did onely passe by you, you alwayes called them in, and gaue them kind entertainement, not onely in your House, but in your heart; and therefore these now that come vnder your owne Name, and cast themselues vpon your fauour, cannot bee vnwelcome. If your successe in Reading, bee answerable to our desire and pur-

poſe in writing, you ſhall not looſe your labour. And thus with all thankefull remembrance of our duetie, wee here commit you to the gracious protection of Almightie God, beſeeching him to make perfect that good worke which hee hath in great mercie begunne in you, and aboundantly to recompence all your kindneſſe and goodneſſe to his Seruants, in multiplying his comfort and bleſſings vpon you and yours for euer.

Your worſhips much bound and in the Lord to be commaunded.

IOHN DOD and

RO. CLEAVER.

A Summarie of all the Doctrine collected out of the ſeuerall Verſes of theſe three Chapters.

CHAP. 18.

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Doct.

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Doct.

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Doct.

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AN EXPOSITION OF THE EIGHTEENTH CHAPTER OF THE PROVERBS.

CHAPTER. XVIII.

Verse 1. *For his desire a man will seeke, separating himselfe, and deale in euery matter.*

For his desire a man will seeke] Euery man will applie his minde and indeuour to get that which hee affecteth, *separating himselfe*, auoiding all the lets & impediments which are like to crosse his desire, *and will deale in euery matter*, hee will attempt all such courses as may serue for the accomplishment of his purpose.

¶ Whatsoeuer anie man best loueth, that he will with greatest diligence and prouidence labour for. *Doct.*

That which the heart most wisheth, whether it be good or bad, the tongue, hand and head, with all the other members, are ready to procure. *Ieremie* complained of the wicked, which delighted in wickednesse: that they gaue themselues to fraude and falshood, and *tooke great paines to do wickedly*. And *Esay* commendeth the godly, which set their mindes on godlinesse, *that with their soules, they desired the Lord in the night*: and therefore with their spirits within them, they would seek him in the morning. When *Achab* had apprehended an hope of glorie and Ier. 9.5.

wealth, to be wonne at *Ramoth* in *Gilead*, he presently casteth about how to come by it, and then he soliciteth *Iehoſaphat* to beare him companie, and then he appointeth his flattering prophets to giue him incouragement, and then he ſcorned at *Micaiah* that foretold the perill, and then he goeth on obſtinately rather then reſolutely to trie the ſucceſſe. And *Dauids* principall care was to pleaſe the Lord, and to procure comfort to his owne ſoule, and therefore he reſolued, for that purpoſe, to walke in the lawes of the Lord, and to baniſh from him all corrupt and pernicious companions. *Away* (ſaith he) *ye wicked; for I will keepe the commandements of my God.* In which examples aſwell of the one, as of the other, our text is verified, though in contrarie manner. For both theſe kings were inflamed with contrarie deſires, the one of his owne glorie, the other of the Lords: both of them ſeparated themſelues, the one from good counſell, the other from bad: both of them practiſed that which they deemed beſt for their turnes, the one contempt againſt Gods word, the other obedience to it.

Reaſons.

1 Firſt, it is the nature of loue, to make men induſtrious and painefull to compaſſe that which they couet for the ſatisfying of their wills, as appeareth by generall experience.

2 Secondly, they that be good, and delight in goodnes, ſhall be aſſiſted and directed by Gods holie ſpirit in godly proceedings: and they that be ſinfull and take pleaſure in ſinne, ſhall be driuen forwards, and prompted by the ſuggeſtions of Sathan in miſchieuous practiſes.

Vſe.

1 Confutation of the colourable gloſſes whereby innumerable guileſull profeſſours illude their owne ſoules, and deceiue the opinion of others. They thinke themſelues zealous for the truth, and deſirous of ſaluation, but are idle, and take no paines to purchaſe grace: they are barren, and bring not forth the fruits of loue: they are careleſſe, and flie not from the baites of ſinne.

The leaudeſt companions are as acceptable to them, as the honeſteſt Chriſtians: the moſt infectious ſpeeches

displeaſe

displease them no more then the wholesomest instructions: they are as well contented to be present where the wickedest practises are plaied, as where the godliest seruices are performed. If the seate of loue were in the mouth, and not in the heart, if saying in word were sufficient to declare a sound affection, without shewing the same indeed, we might beleeue such men, that they had vpright desire (for none are more forward to brag and boast thereof then they) but sithens they faile of seeking and separating, and exercising, which should make them manifest, they must pardon vs though we conceiue not so well of them, when we see no better testimonie of pietie in them.

Verse.2. *A foole is not delighted with knowledge, but in discouering his owne heart.*

A *Foole*] a wicked person destitute of grace and wisedome, and yet highly conceited thereof, *hath no delight in vnderstanding*, is not desirous to be truely wise, and therefore regardeth as little the meanes whereby he may attaine to wisedome, *but in discouering his owne heart*, in shewing by word and deed, that follie and naughtines which proceedeth out of his corrupt and wretched heart, nothing doth satisfie him, but that which is agreeable to his humours.

¶ It is the note of a sinfull man to be possessed with selfe-liking, and wilfulnes in his owne waies. *Doct.*

Of all men whom the prophets had to deale with, they most complaine of those that were of this disposition, and no man was more troubled with them, as it seemeth than *Ieremie*. When in the name of the Lord he willed them to *inquire of the old way which is the good way, and walke therein, and they should finde rest to their soules, they said, they would not walke therein.* When he bid them *take heede to the sound of the trumpet*, (that is the word of God by his messengers) *they said, they would not take heed.* When he admonished them *to returne euery one from his euill way, and make their waies, and their workes good, they said desperately, surely* Ier.6.16.17.

Ier. 18, 12. 13. *we will walke after our owne imaginations, and doe euery man after the ſtubbornes of his wicked heart.* And was that good dealing with him in *Ægipt*, when they told him expreſſely, that *the word* Ier. 44. 16. 17. *which he had ſpoken in the name of the Lord, they would not heare it of him*, but would *doe whatſoeuer thing went out of their owne mouth.*

Reaſons.

1 First, carnall reaſon, and worldly wiſedome, are of great force and eſtimation with them, and theſe are enmitie to the counſels of God, and the counſels of God are fooliſhnes to them.

2 Secondly, the lucts of the fleſh doe rule and raigne in their ſoules and members, they are wholy led with ſenſualitie: and what can they reliſh which ſauoureth of the ſpirit? and what will not delight them, that is ſinfull and ſenſuall?

3 Thirdly, pride continually aboundeth in their hearts, they are toppe-full thereof, and ouerflowen with it, ſo that all good counſell giuen vnto them, they reiect as contemptible, but their owne wills and deuiſes, they follow as diuine and admirable. Their wittes are ſo freſh, their knowledge ſo deepe, their ſpeeches ſo wiſe, and their actions ſo well ordered, as that nothing is well, either done, or ſaid, or thought of, which is contrarie to their courſes.

Vſe.

1. Inſtruction not to like of vnderſtanding or inſtruction the worſe, becauſe ſo many doe like of it no better: for we know that the greateſt number doth neuer conſiſt of the wiſeſt men, but of the worldlieſt. And what though the whole band of Sathans ſubiects ſhould with open mouth exclaime and crie out vpon wiſedome? It is enough for her due praiſe, and our Matt 11. 19. imitation, that ſhe *is iuſtified of her owne children. Who hath beleeued our report*, ſaith the prophet *Iſay?* and yet bleſſed were they Ioh. 53. that did beleeue it, though neuer ſo fewe; and curſed were they that gaue no credit to it, although there were many millions of them.

2 Conuiction of all peruerſe and obſtinate perſons, which be wedded to their willes, and of euery one which taketh pleaſure in ſinne, that naughtines hath place in his heart. But who told vs what is in their minds and affections, what they beſt loue and like of? Shall we be iudges of their conſciences? They tell

vs

vs in word and deed which way their heart is inclined, their leaud and licentious exerciſes bewray and diſcouer their inward corruptions. Who heareth not their tongues ſay that they are vnchaſtly minded, when their lipps be vſually talking impurely? doeth not luſt and leaudneſſe iſſue out of their mouths? And will not immodeſt and wanton behauiour and dalliances declare as much to mens eyes? Who ſeeth not a couetous affection ſhewing forth it ſelfe by greedie ſeeking of gaine, and commoditie? And doeth not ambition, and inſolencie, and gariſhnes, teſtifie againſt proud perſons to their faces? So doe riot, vnthriftines, and voluptuous liuing, perpetually cry out vpon Epicures and bellie-gods.

Conſolation for them that ſtriue to bring their wills in ſubiection to Gods wiſedome, and imbrace inſtruction, and as much as they can, doe mortifie their inordinate affections: the ſpirit of God inditeth them not of folly, but the Lords owne teſtimonie conſequently cleareth them of that contumacious obſtinacie whereof the wicked are conuicted. 3

Verſ. 3. *When the wicked commeth, then commeth contempt, and with the vile man, reproach.*

WHen the wicked commeth.] when any man becommeth wicked, & waxeth ſinfull, *then commeth contempt*, diſhonour and infamie follow faſt after him, his credit is growing into a conſumption, how great and many meanes ſoeuer he hath to vphold it: *and with the vile man reproach*, he that is vicious, and by ill doing deſerueth ſhame, ſhall be ſure to haue ſhame and reproach his companions: if men dare not ſpeake contemptuouſly to him, yet they will talke contemptibly of him, or though they ſhould be afraid to cenſure him in their words, yet they will be bold to deſpiſe him in their mindes. See chap. 11.2. & 13.18.

Verſ. 4. *The words of an excellent mans mouth, are as deepe waters, the welſpring of wiſedome, is as a flowing riuer.*

THe words,] the wholeſome and fruitfull ſpeeches, *of an excellent mans mouth*, vttered by godly men, and ſuch as feare the

Lord: for to them doth the holie Ghoſt vouchſafe the title of excellencie: as when *Dauid* ſaith in the Pſalms, *My goodnes extendeth to the Saints that are in the earth, and to the excellent.* And when *Salomon* ſaith in this booke, *The righteous is more excellent then his neighbour,* They *are* as *deepe waters,* plentifull and copious, ſuch as faile not, nor can be drawne drie at anie time. *The Well-ſpring of wiſedome is like a flowing riuer,* their hearts ſeede their mouthes, and thereout, wiſe, holie, and fruitefull words flowe abundantly, as a vehement ſtreame boyleth out of a rich Fountaine. See Chapt. 10. 11.

Pſal. 16. 3.

Prou. 12. 26.

Verſe 5. *To accept of the perſon of the wicked is not good, to ouerthrow the iuſt man in iudgement.*

TO *accept of the perſon of the wicked*] to free him from puniſhment, or to ſhew him fauour in a bad matter, for his power, parentage, kindred, friendes, witte, wealth, gifts, acquaintance, or to regard anie thing in him, without the cauſe, *is not good,* but dangerous and hurtfull, it will draw downe the iudgements of God vpon thoſe Magiſtrates, or perſons whatſoeuer, which vſe ſuch parcialitie: and he ſpeaketh in this manner, becauſe there is a ſhewe of wiſdome, and policie, for gaine & ſafety, by gratifying of them, in reſpect of the bribes which they will giue to haue their turnes ſerued, and the miſchiefe which they will worke to thoſe that proceede ſeuerely againſt them, *to ouerthrow the iuſt man in iudgement,* this is the effect, that commonlie inſueth vpon the fauor that is ſhewed to the wicked, and maketh the ſinne double: In ſo much as vnrighteous malefactors are ſpared, ſo much the harmleſſe and innocent are oppreſſed: that hand which lifteth vp him, whom it ought to beat downe, will beate downe him, whome it ought to lift vp. Either of theſe were great offences alone, but verie grieuous when they are both conioyned together. It was a foule fault to ſeeke the releaſe of *Barrabas,* which had deſerued to die, but to haue him deliuered, that Chriſt might be crucified, was intollerable wickednes: and yet it would haue bene more notorious and deteſtable, if Chriſt had bin condemned to die, by the practiſe and

per-

perſwaſion of *Barrabbas*, which thing ſometimes befalleth the members of Chriſt, by th'inſtigation of the ſucceſſours of *Barrabbas*. The *Sheechemites* aduentured to doe that which is here condemned, and therefore they felt the penaltie which here is threatned: they would ſet vp *Abimelech* to be king, becauſe he was of their bloud, and ſlue the other ſonnes of *Gideon* for his ſake, and at his requeſt, but in the end they found *it not good to accept of the perſon of the wicked, and to ouerthrowe the iuſt*: for they and their Cittie were deſtroyed, for taking part with their wicked kinſman, and offering violence to the righteous children of *Gideon*. See Chap. 17. verſe 15. Iudg.9.45.

Verſe 6. *A fooles lippes come with ſtrife, and his mouth calleth for ſtripes.*

Verſe 7. *The mouth of a foole is his owne deſtruction, and his lippes are a ſnare for his ſoule.*

A *Fooles lippes come with ſtrife,*] the wicked talke of a graceles foole, his rayling, ſlandering, lying, backbyting, challenges, comparings, nipping, and gyrding, doe as directlie tende to quarrels, or brablings, as if they had legges to goe vnto contention: which is eſpecially to be vnderſtood of them that be froward, proude, giuen to ſcoffing, and others of like nature & diſpoſition: *and his mouth calleth for ſtripes,* the words of his mouth do prouoke, and euen call for blowes, and puniſhments, by his deſire vpon others, but by deſert and effect vpon himſelfe. *The mouth of a foole is his owne deſtruction,* his vnaduiſed and intemperate ſpeeches bring his owne ouerthrow, *and his lippes are for his ſoule,* that matter which his lippes doe maliciouſlie or raſhlie vtter, is an occaſion and meanes to intrappe him, to the hazard of his ſtate, life, and ſaluation.

¶ Euill words are moſt pernicious to thoſe that ſpeake them. *Deſt.*

Eccleſiaſtes affirmeth, that the lippes of a foole deuoure himſelfe. And in the twelfth Chapter of this booke, the euill man is ſaide *to be enſnared by the wickedneſſe of his lippes*; and diuers ſuch ſayings are to be found in the former Chapters, which were verified in *Doeg*, in *Haman*, and *Daniels* aduerſaries, whoſe tongues Eccl.10.12. Prou.12.13.

tongues were sharpe and keene, to cut their owne throates, but blunted by the good hand of God, that they could not hurt his seruants, whome they strooke at with their bitter accusations.

Reason. First, the tongue is an edge toole, and requireth the skill of wisedome, and the strength of grace to handle it. If it be well managed, it is a weapon defensiue, if otherwise, it is as much offensiue to him that abuseth it, who euer holdeth the point and edge in his owne hands, & smiteth at others with the hilts.

2. Secondly, the Lord is wont to render such men their owne measure, and maketh them fall into the pittes, which with their harmefull tongues they haue digged for their brethren. They which by lying and traducing would defame others, by the discouerie of their liues are made infamous themselues, and as they would haue hurt thereby the state of them whome they falslie accused, so their owne states are impaired by actions and suites arising vpon their slaunders. So it falleth out with fierce and furious fellowes, and gibing-mates, and challengers, that seeking either the disgrace or blood of their neighbours, they receiue contempt and wounds to themselues. And so speede conspirators and traiterous people, they maligne the life of the Prince, and peace of the Countrey, and therefore doe practise the ruine of both, but it pleaseth God to make both to stand, and manie of them to fall, and let the rest beware, that they drink not of the same cup with them, although for a time, they be too much fauoured.

3. Thirdly, it is iust and righteous with the Lord, to call all vngodly men to accounts before his iudgements seate, not onely for their wicked workes, but sinfull words: yea, *for euerie idle*
Mat 12.36. *word*, as our Sauiour foretelleth, & then they shall finde to their endlesse woe, this Scripture to be fulfilled, that *the mouth of a foole is his owne destruction, and his lippes are a snare for his soule.*

Vse. Admonition, to be more afraid of speaking sinfully, then of all that sinfull men can speak against vs, because they can onely attempt thereby to hurt vs, if wee be vpright with the Lord, and hee will hide vs from the scourge of their tongues, that though they blame vs for a time, yet they shall not shame vs for

for eúer : though they worke our trouble, or death, as they did *Naboths*, yet not our destruction, as they could not doe his: but their owne euil tongues will effect mischiefe against themselues, for punishment of bodie, and perdition of soule, for euer. Then if thou wouldest rule thy tongue better, that it draw thee not into such dangers, thou must not suffer sinne to raigne in thy life, nor to rule in thy heart, which will commaund thy mouth, and ouerrule thy tongue: and the Lord by his righteous prouidence doth manie times giue them ouer to the follie and violence of their lippes, to their shame and miserie, which will not be guided by the wisedome and vertue of *his* lippes, to their glorie and happines.

Verse 8. *The words of the tale-bearer are as stroakes, and they goe downe into the inward parts of the bellie.*

The words of the tale-bearer] the malicious accusatiõs which whisperers doe secretly mutter against men behinde their backes, *are as stroakes*, as wounds that are giuen by weapons: they doe them as much hurt by seeking their infamie, or trouble, or by alienating the mindes, and good opinions of their friendes and neighbours from them, as if they had smitten them with a sword, *and they goe downe into the inward parts of the belly:* they are like vnto dartes, wherewith men are dangerously wounded, piercing (as it were) into the verie intrailes. See Chapt. 12. verse 18.

Verse 9. *Euen he that is negligent in his businesse, is a brother to a waster.*

HE that carrieth himselfe slothfullie in the works of his calling, being without all care and indeuour to set forwards his affaires, *is brother to a waster*, is like to him that prodigally wasteth his substance, as if he were his owne brother, and shall as certainely, though it may be, not so speedily, come to pouertie, as hee.

¶ A slothfull person, standeth in the state of an vnthrift. *Doct.*

Though there be ſome difference in the manner, and degrees of their ſinning, yet the holie Ghoſt condemneth them both to be ſinfull: and though they walke in diuers pathes, yet they meete together at the laſt in miſerie and wretchednesſe, anſwereable to the meaſure of their misbehauiour and rechleſnes.

Reaſ. 1. Firſt, they that are too backward to ſerue the Lord in fruitfull labour, are lightly too forwardes, to ſerue the fleſh in fruitleſſe ſenſualitie: and ſo as remiſſe and idle Droanes, they deuoure much more, then the moſt laborious and painefull Bees.

2. Secondly, all is ſpoyled whatſoeuer they ſpend, that which they eate, and drinke, and weare, is none of theirs, by warrant, to their hearts from God, though they haue a ciuill title to the ſame, they deale like beaſts, that breake into mens fieldes, and eate vp the Corne and graſſe, that is not allowed vnto them: and therefore the Apoſtle admoniſheth ſuch to *worke with quietnes, and eate their owne bread.* 2. Theſ. 3.12.

3. Thirdly, penurie and want is threatned vnto them, and executed vpon them, and ſo are they whipped with the ſame rodde wherewith waſters are ſcourged. *Hee that loueth paſtime* (ſayth hee, of the ſpend-thrift) *ſhall be a poore man: and hee that loueth oyle and wine ſhall not be rich. And thy pouertie,* (ſaith hee, to the ſlothfull) *commeth as one that trauaileth by the way,* it maketh haſt as a Poaſt, or ſwift paſſenger, *and thy neceſſitie like an armed man,* with force and violence vnreſiſtably. Prou. 21. 17. Prou. 24. 34.

4. Fourthlie, they are ſeldome patient of pouertie, though often oppreſſed with it: and therefore, they growe in the end, to lying, and ſhifting, to falſhood and filching, and all manner of indirect courſes. Which appeareth by the precept of the Apoſtle: *Let him that ſtole, ſteale no more: but rather let him labour with his hands the thing which is good, that he may haue to giue vnto him that needeth.* Eph. 4. 28.

5. Fiftlie, great hurt is done, and much redoundeth to the publike ſtate by their badde husbandrie. *By ſlothfulneſſe, the roofes of their houſes goe to decay,* (as the wiſe-man teſtifieth,) Eccl. 10. 18.

and

and by the idleneſſe of their handes, their houſes droppe thorough. Their mounds and *ſtone walles are broken downe, and their fieldes* Prou. 24. 31. *are ouergrowne with thornes and nettles:* by meanes whereof, thoſe habitations are ruinated, and groundes become barren which peraduenture waſters would haue ſolde, and thrifty men haue bought, (or purchaſed) before they came to ſuch deſolation.

Inſtruction for men to informe themſelues what buſineſſe God hath called them vnto, and what is their worke, that they may therein ſhewe their diligence. *Vſe.*

Euery man, of euery degree, as well rich as poore, as well mightie as meane, as well noble as baſe, muſt knowe that hee is borne for ſome imployment to the good of his brethren, if hee will acknowledge himſelfe to be a member, and not an vlcer in the bodie of mankinde.

But if loue and dutie to men, be not of force enough to perſwade thee to beſtowe thy time vſefully, let prouidence, and the regard of thine owne eſtate preuaile with thee, that hauing little, thou mayeſt get more: or hauing much, thou mayeſt preſerue that which thou poſſeſſeſt. Or if thou takeſt not that for a ſufficient motiue, to induce thee to labour, yet ſtand in awe of God, and deſpiſe not his will & ordinance, who hath enioyned *Adam* and all *Adams* poſteritie, yet in his loynes, to *get* Gen. 3. 19. *their bread in the ſweate of their faces.*

And if contemptuouſly, they will needs deuoure it, without anie trauaile or good vocation, they bite at a bayte vpon an hooke, they ſhall be ſure to ſwallowe downe his curſe therewith. See this point and vſe more largely handeled, Chapter, 10. 4.

Verſe 10. *The name of the Lord is a ſtrong Tower: the righteous runneth to it, and is exalted.*

THe *Name of the Lord*] his fauour ioyned with his mightie power, and faithfulnes towards his people, *is a ſtrong Tower*, as a Fort or Caſtle of defence is, for the ſafetie of them that are within it: ſo he preſerueth his from the violence of their

aduersaries, that would destroy or hurt them: *the righteous*, such as be iust, and godlie, and feare him, *runne vnto it*, depend vpon him, and by prayer, and confidence, commit themselues to his protection, against Satan, sinne, damnation, and all manner of daungers both of soule and bodie, *and are exalted*, so kept from the rage of troubles, and the reach of their enemies, as if they were taken vp into an high Turret, or set in some place aloft, which no enemie could either vndermine, or assault, or shoote vp vnto.

Doct. ¶ They liue in best safetie, that are most assured of Gods fauour.

His name here is opposed, and set against all earthly munitions, whether of wealth, authoritie, armour, armies, friendes, holds, or whatsoeuer else men take to be fences for them. This causeth him to speake so comfortablie to his *Israel*, the whole bodie of his people, saying: *The Eternall God is thy refuge, and vnder his armes thou art for euer: hee shall cast out the enemie before thee, and will say, destroy them.* And this causeth his *Israel*, his seruants, and faithfull ones, to glorie so confidentlie in his goodnes, saying: *I will say vnto the Lord, ô mine hope, and my fortresse: hee is my God, in him will I trust.*

Deut. 33. 27.

Psal. 91. 2.

Reasons. First, hee is not onely mightie, but Al-mightie, and onely mightie, euen the Lord of might and power: and the strongest creatures haue but a limited strength, and that they hold, and exercise, but at his will, and during his pleasure.

2 Secondly, hee is a refuge against one euill, aswell as an other, or against euery one, as anie: the strength of Castles can keepe out men, and their violence, (though by treason sometimes they may haue also entrance thereinto) yet famine, pestilence, mortalitie, sinfulnes, death, and the diuell, cannot be kept out: but our God is a defence against all these, that none of them shall be hurtfull vnto vs, whensoeuer we shall be besieged by them.

Vse 1. Instruction to declare our selues righteous, and enioy the prerogatiue of righteousnes, in seeking helpe at Gods hand, against all our troubles & dangers. Our castle is euery where: the gate therof is alwayes open for friends, & shut against enemies:

no

no time is vnſeaſonable to repaire vnto it: no place is an impediment to hinder vs from it: no bodily weakenes can diſable vs of it. This iourney may be vndertaken at midnight aſwell as at noone, and we may runne apace as we ſit in our houſes, and lie in our beds, and the feebleſt cripple, may make as good ſpeed as the ſwifteſt footeman: onely let vs not make our hearts lame, or our waies vnpaſſeable, by infidelitie, vaine confidence, or euill conuerſation, with guiltines of conſcience. Faith, and faithfull behauiour, put agilitie into the ſoule, and make paſſage for it vnto Gods preſence, without interruption.

This ſerueth alſo to reproue their follie, and to conuince 2
them of vnrighteouſnes, which dare not commit themſelues to *the name of the Lord* for their ſuccour, leſt it ſhould be battered, and beaten downe vpon their heads, and therefore flie to ſuch fortreſſes as are founded meerely vpon their owne fancies. How many doe make the fleſh their arme, for things concerning their bodies, and this preſent life, as is the cuſtome of worldlings? And how many doe truſt in lying vanities, as idols, the helpe of the dead, and praiers to be made for them when themſelues are dead, in the behalfe of their ſoules, in the life to come, as is the practiſe of papiſts? See this point, and other materiall vſes thereof in the ninth chapter, firſt verſe, and third doctrine.

Verſe. 11. *The ſubſtance of the rich man,* is as it were *his ſtrong citie, and as a high wall in his imagination.*

IN the former ſentence was declared wherein the godly ſeeke for ſafetie, and finde it, and that is in the name of the Lord: and in this, wherein the wicked, eſpecially being wealthy, preſume of defence, but faile of it, and that is in their *goods* and poſſeſſions. For they ſeeme *a ſtrong citie,* which no dangers can vanquiſh, and *an high wall,* that no miſerie can ſcale and climbe ouer: but all is in their owne imagination, and nothing in truth: for they are weake and lowe, and vtterly void of power againſt any kind of calamities. See chap 10.15.

Verſe 12. *Before deſtruction the heart of a man is haughtie, and before glorie goeth lowlineſſe.*

BEfore deſtruction] before ſome grieuous calamitie, whereby a man is as it were broken in peeces (as the word importeth) with miſerie, ſorrow, or ſhame, *the heart is haughtie*, the minde is puft vp with ſelfe-liking, and ſo groweth ſecure, and careles, and *before glorie goeth lowlines*, when a man is humble in his owne eyes, and thinketh baſely of himſelfe, and reuerently of others, and ſubmitteth himſelfe to Gods hand, to beare willingly whatſoeuer he ſhall impoſe vpon him, he is in the way to true honour, if he be not aduanced to preferment, yet he ſhall be refreſhed with comfort, and inriched with graces. See chap. 11.2. and 16.v.18.19.

Verſe. 13. *He that anſwereth a matter before he hath heard it, it is a follie and a ſhame to him.*

TO make anſwere, or replie to a ſpeech, or at all to ſpeake of any matter, before a man hath throughly heard, and fullie informed himſelfe therein, is a raſh and indiſcreete part, and the euill conſequents thereof, cannot but redound much to his diſcredit.

Doct. ¶ They that are too forward and haſtie in ſpeaking, are apt to fall into abſurdities when they ſpeake.

Act. 26.24. *Feſtus* ſhewed himſelfe ſcarce ſober, and in his right minde, when he interrupted *Paul* ſo rudely in that his diuine oration, and charged him to be beſide himſelfe. And it is noted as one 2. Sam. 16.4. of the faults wherewith *Dauid* was blemiſhed, that vpon *Ziba* his bare accuſation, he paſſed away *Mephiboſheths* maintenance from him, before *Mephiboſheth* was brought to his anſwere. But the iuſtice and wiſedome of our Lord *Ieſus Chriſt*, is praiſed by way of prophecie for a contrarie courſe in his proceedings. For ſo much doth *Eſay* teſtifie, when he ſaith, that *the ſpirit of the Lord ſhall reſt vpon him: the ſpirit of wiſedome, and vnderſtanding, the ſpirit of counſell, and ſtrength, the ſpirit*

of

of knowledge, and of the feare of the Lord, and ſhall make him prudent in the feare of the Lord; for he ſhall not iudge after the ſight of his eyes (that is, by ſuperficiall and ſlight ſhewes) *neither reproue by hearing of his eares,* (that is, by heare-ſay, and flying reports) *but with righteouſnes ſhall he iudge the poore.*

Firſt, he that will deale wiſely, muſt worke by knowledge and certaintie, which can neuer be attained vnto by meere coniectures (becauſe falſehood at the firſt glance ſeemeth to carrie the colour of truth) but by manifeſt information and proofe, whereby the equitie of euery cauſe is to be made apparant and euident. *Reaſons.* 1

Secondly, they that are giuen to be ſuddaine with their lips, before that matters be duely ripened to their eares, doe many times ſuddainely more hurt to themſelues and others, then afterwards they can well heale againe with their moſt mature deliberation. It is not ſo eaſie to recouer the credit of wiſedome, truth and equitie, as to incurre the cenſure of follie, falſehood, and iniquitie. Neither can we ſo ſoone retract mens mindes from an hard opinion of thoſe perſons, or cauſes, which we vniuſtly depraue, as we can iniuriouſly induce them to an euill perſwaſion thereof. 2

Reproofe of diuers that haue nimble and light tongues, and can readily ſay whatſoeuer commeth into their minde, which doe greatly delight to babble and reaſon, though that which they pronounce be vaine and friuolous, yea diuers times erronious, vngodly, and wicked. And yet are ſo preſt and readie to ſpeake, that they cannot ſuffer an other to end his tale, yea hardly to beginne it, who notwithſtanding expect applauſe and commendation for their great wiſedome and iudgement. But if theſe be wiſe, then *Salomon* was very ſillie in condemning their courſe; and if *Salomon* were indued with knowledge and vnderſtanding, theſe may worthily be reputed fooles without iudgement. *Vſe.*

And to paſſe by them that take aduantage at a clauſe of a ſaying, and apprehend not the ſentence, or ſtumble at words, not regarding the meaning, as the malicious cauillers did, which put no difference betweene the temple of Chriſt his bodie,

1. Pet 2. 12. bodie, and the temple of ſtone) they are hereby controlled, and that ſharpely, which *ſpeake euill*, as *Peter* ſaith, *of the things which they know not*: and ſo much more they which not onely ſpeake euill, but paſſe a ſentence of condemnation: which are not onely headie to condemne, but alſo haſtie to inflict puniſhment vpon their innocent vnderlings. So dealt *Paſhur* with *Ieremie*, and *Ananias* with *Paul*: but ſo would not *Iob* deale with his people, though of his owne familie, though bondmen, though handmaides, though neuer ſo meane and abiect: hearing they ſhould haue, and iuſtice they ſhould finde: if their cauſe proued good, their intreatie ſhould not be bad.

Ier. 20. Act. 23. Iob. 31. 13.

2 Inſtruction to follow the precept of Saint *Iames*, who admoniſheth euery man to *be ſwift to heare, and ſlowe to ſpeake*. He that is moſt talkatiue and readie to obiect, is alwaies leaſt attentiue, and negligent to learne: and he that is moſt ſilent, vntill it be time to ſpeake, will like *Elihu* in the booke of *Iob*, be beſt able to ſpeake to the purpoſe, when time requireth. By ſuch ſhall a good cauſe be well maintained, falſehood and errours diſcouered, the truth iuſtified, the companie edified, and their owne wiſedome and knowledge made manifeſt to thoſe that heare them.

Iob. 32.

Verſe. 14. *The ſpirit of a man will beare out his infirmities, but a wounded conſcience who can beare?*

THE *ſpirit of a man*] his heart being in a comfortable eſtate by the ſight of Gods fauour, and the teſtimonie of a good conſcience, *will beare out his infirmities*, maketh him to ſuſtaine with patience, and ſome cheerfulnes, manifold paines and diſeaſes of the bodie, and all outward croſſes whatſoeuer: *but a wounded ſpirit who can beare?* but when the ſoule is caſt downe, and as it were broken with the apprehenſion of Gods indignation, none can endure the horror and anquiſh thereof, nor any thing raiſe it vp, and giue comfort to it, but God alone.

Doct. 1. ¶ No trouble or affliction is too heauie for a patient and cheerfull heart to vndergoe.

If

If *neceſſities*, if *diſtreſſes*, if *ſtripes*, if *priſons*, if *tumults*, had bene of force to make a faithfull man to fall, the Apoſtle *Paul* would not haue bene able to ſtand ſo conſtantlie as hee did; for all theſe hee patientlie ſuffered, for the honour of his miniſterie. And though *Dauids* calamities, by the rapes, inceſts, murders, and rebellions, committed in his owne familie, and euen by his owne Children, were as grieuous and painefull, as broken bones: yet when his ſoule did feele Gods fauour and goodneſſe towards him, hee was not out of hope to recouer againe his former comfort and ioyfulnes. 2.Cor.6 4. Pſal.51.8.

This might be further exemplified by *Iob*, by *Iacob*, and manie others, eſpeciallie thoſe worthie martyrs, whome the Apoſtle propoſeth for examples to the *Hebrewes*, who *were tryed by mockinges and ſcourgings: yea more-ouer, by bondes and priſonment. They were ſtoned, they were hewen aſunder, they were tempted, they were ſlaine with the ſword, they wandered vp and downe in ſheepes-skinnes, and in goates-skinnes, being deſtitute, afflicted, and tormented.* Heb.11.36. 37.

Firſt, being iuſtified by faith, and at peace with God, their faith and power doth obtaine a diuine power from God, and that cauſeth heauie burthens to be borne, as though they were light, and bitter potions to be ſwallowed downe, as though they were ſweete and pleaſant. *Reaſ.* 1.

Secondly, they looke to the end which the Lord doth aime at in all their tribulations, and that is their profite: and the effect that will enſue therevpon at the laſt, and that is their eternall bleſſednes. 2.

Inſtruction for them that feare God, not ſo much to foreſeare afflictions and troubles, as if the weight and loade of the ſame would cruſh them to pieces. Whatſoeuer can befall anie godly man, depending on the goodnes of God, touching his health, ſtate, ſafetie, friendes, or any thing that doth externallie concerne him, is but a tollerable infirmitie, as *Dauid* found at *Ziglag*, when his goods were gone, his Cittie brent, his wiues taken captiues, together with his Children, his friendes become his foes, and his life in imminent danger: for they were about to ſtone him, and yet in all this extremitie, he is ſaid *Vſe.*

1 Sam. 30.6. to haue *comforted himselfe in the Lord his God.* Now hee that was so prouident for *Dauid*, to assist his heart with helpe and power in his aduersitie, will not be careless for the rest of his people, as to leaue them destitute of aide and succour in their distresses. If hee lay yokes on their neckes, and burdens on their shoulders, hee will either make their yoakes and burdens to be light and easie, or else their neckes and shoulders to be strong and mightie. And therefore so much distemper as any man breaketh into in his afflictions, so much defect he bewrayeth of the vigour, and fortitude of the spirit.

Doct. 2. ¶ *But a wounded spirit, &c.* The horror of a terrified conscience is an importable burden.

The bodie in his health and strength, with all the delectable things that sence doeth delight in, is vnable to support, and yeeld refreshing to the soule afflicted, as the soule in her peace and tranquillitie doth animate and cherish the bodie diseased. The anguishes and agues of diuers godlie men, being strongly assaulted with feares, and temptations, as of *Iob*, and *Dauid*, and *Christ* especiallie, doe giue a cleare testimonie to the truth of this point: and the vnvtterable gripings, and desperate horrors of the wicked, doe make it vndoubtedly certaine and manifest. How miserablie was *Balthazzar* affrighted, and racked with terrors in the midst of his cuppes, at his sumptuous banquet, notwithstanding the greatnes of his power, the maiestie of his place, the largenes of his dominions, the gorgiousnes of his buildings, the plentie of his plate and treasures, whereof much was now before him, and the multitude of his friendes, whereof manie now were with him?

Dan. 5.

It shalbe needlesse here to dilate the case of *Caine* and *Iudas*, of whome, the one restlesslie pursued himselfe from place to place on earth, and the other posted to the tree with all hast possible, to rush with speedines into hell.

Reas. 1. First, they looke vpon the angrie countenance of God, and apprehend his irefull indignation, & that is so immeasurablie fearefull and terrible, as neither man nor Angell can possiblie sustaine it. *Fall on vs mountaines* (say *the mightie men*, in the Re-

Apoc. 6.16.17 uelation,) *hide vs, ô Rockes,* (say *the Kings and Chiefetaines,*) *from*

from the preſence of him that ſitteth on the Throne, and from the wrath of the Lambe. For the great day of his wrath is come, and who can ſtand?

Secondlie, the guilt of ſinne is a moſt grieuous vlcer for their hearts to feele, and an hideous obiect for their eyes to ſee, and yet it is alwayes before them, and continually within them. No debt, though of millions, and to the cruelleſt creditor in all the world, is ſo dangerous, as deadly ſinne: no writte is ſo ineuitable as the curſes of Gods holie Law: and no arreſt is ſo vncomfortable and irkeſome, as the biting accuſations of the conſcience. 2.

Thirdly, the continuall perill of death, of hell, and condemnation, doth maruellouſlie diſmay them, in ſo much that life it ſelfe, which all liuing creatures ardentlie deſire to retaine, and all the delights and priuiledges thereof, are of no eſtimation and value with them: the violent dread of deſtruction, draweth them often, to ſeeke their deſtruction with violence. 3.

Inſtruction to price the peace of a good conſcience at an higher rate then all bodilie bleſſings, and earthlie commodities, as health, wealth, wit, reputation, authoritie, dignitie, kinde friends, proſperous children, and all other deſireable gifts that are but temporarie: if it haue them ioyned with it, be thankfull for theſe, but more for that: if it be beſtowed alone without them, be content with that, and murmure not at the defect of theſe. *Vſe.*

Secondly, beware how thou pearce thy ſoule with knowne and wilfull trangreſſions, leaſt thou make a wound therein, which in the end may prooue vnſufferablie painefull, and vncurablie deſperate. Which miſchiefe, the better to preuent, let euerie man often examine his wayes, and get pardon for his ſinnes, and purging from them, before they exulcerate, and breake forth into ſuch pernicious malladies. And it is verie needfull to profite by, and make good vſe of more gentle and milde corrections, that euerie affliction bring vs to ſome humiliation, by the finding out of our offences, and the vnfained acknowledgement of them.

Laſtly, ſithens the ſtate of them that are laden with the poiſe of a troubled conſcience, is ſo full of calamitie, ſo wofull and lamentable, what mercie and compaſſion is therefore to be ſhewed vnto them? Are they not much to be borne with, euen in their infirmities, pitied, prayed for, and comforted, and not reproched, deſpiſed, and laughed at? Who art thou which ſhaking thy head at their feares, doubts, and diffidence, canſt truelie ſay, I ſhall neuer drinke of this cuppe, this miſerie ſhall neuer fall vpon me? And if thou in that ſtate wouldeſt not haue affliction added to thy ſelfe afflicted, then cauſe not them to be made more ſorrowfull, which are alreadie well-neare ouerwhelmed with ſorrow.

Verſe 15. *The heart of the prudent poſſeſſeth knowledge, and the eare of the wiſe will ſeeke after vnderſtanding.*

THe heart of the prudent poſſeſſeth knowledge,] hee that is acquainted with the ſtate of his owne ſoule, and diſcerneth how precious and fruitefull, and needfull vnderſtanding is, will not content himſelfe to haue wiſedome in his eares, or head, or lippes, but layeth it vp in his heart, as his chiefe treaſure, *and the eare of the wiſe ſeeketh after vnderſtanding:* he laboureth to increaſe knowledge and grace, adding dailie therevnto, by harkening as much as he may, to all ſound and wholeſome inſtructions.

Doct. 1. Hee that would be wiſe to ſaluation, muſt applie both his heart and eares to Gods holy word. Wiſedome expecteth both theſe at the hands of her children, and ſchollers, and conditioneth with them, that they ſhall be without neither, if they will enioy her, and her graces. *My ſonne* (ſaith ſhe) *if thou wilt re-*
Prou. 2.1.2.3. *ceiue my words, and hide my commandements within thee, and cauſe thine eares to hearken to wiſedome, and incline thine heart to vnderſtanding, then ſhalt thou vnderſtand the feare of the Lord, and finde the knowledge of God.* There more ſhall be ſpoken of this matter.

¶ *And*

¶ *And the eares of the wiſe, &c.* They that haue the beſt know- *Doct.* 2.
ledge, are the moſt willing to learne more. See chap. 9.v.9.
doct.2.

Verſe.16. *The gift of a man inlargeth him, and leadeth him before great men.*

THE *gift of a man*] not the good qualities that are in him, and the graces which he hath receiued, but the preſent that he bringeth, and the reward that he beſtoweth, *inlargeth him, and leadeth him before great men,* maketh roome for him, and procureth him acceſſe to the preſence of them that are in high places, and of great authoritie, from whom alſo he getteth countenance and fauour, whether his ſuite be equall, or vnlawfull. See chap.17.v.8.

Verſe.17. *He that is firſt in his owne cauſe is iuſt: then commeth his neighbour and maketh inquirie of him.*

HE *that is firſt in his owne cauſe*] he that is in a controuerſie, ſpeaketh firſt, before the magiſtrate, arbitrator, or any other to whom it belongeth to heare the matter, *is iuſt,* ſo pleadeth for himſelfe, and ſetteth ſuch colours vpon his cauſe, that he ſeemeth to be very righteous: if he be plaintiffe, that his informations be equall, and waightie, if defendant, that his apologie is good, and he innocent. Yet is not this to be vnderſtood of euery one that hath the firſt place of ſpeech: for righteous men doe many times begin the declaration of the cauſe, or defence of themſelues, and be found vpright and faithfull both in the entrance and end of the ſtrife: but it is ment of falſe fellowes, that reſpect not what they may warrantably auerre with truth, but what they can audaciouſly affirme with impudencie. *Then commeth his neighbour, and maketh inquirie of him,* he that in the ſecond place, or afterwards is to make anſwere vnto him, or reply vpon him, confuteth his allegations, detecteth his falſehood, and conuinceth him, of indirect and naughtie dealing.

Doct. ¶ A bad cause commonly hath aduantage at the beginning, and a good cause preuaileth in the end.

So it fell out betweene *Ioseph*, and his mistris; betweene *Micaiah*, and the false prophets: betweene *Mordecai*, and *Haman*: betweene *Paul*, and *Tertullus*: betweene *Christ*, and the pharises: betweene the Gospell, and poperie.

Reasons. First, wicked men that maintaine euill causes, are shameless
1 to speake lies, and diuers that heare them, are readie to beleeue lies, vntill the truth doe euidently refell them.

2 Secondly, God in his prouidence doth so dispose of it, that his people may be the better humbled: that they may be drawne to seeke his helpe, and that his hand may be seene in their prosperous successe at the last.

Vse. Instruction to rulers and iudges, and euery one to whom authoritie is committed, to lend the eares aswell to the one side as the other, before they condemne or acquite either of them: and that they proceed as they finde the matter confirmed or confuted by due proofes, and not as they heare it affirmed, or contradicted by bare words: for our prouerbe is as true as common: One tale is good, till an other be heard. And this may also admonish all men to take heede how they garnish bad causes with artificiall colours, as vaine women paint their withered faces to make them seeme very faire and beautifull: the breath of truth will at the last blowe vpon them, whereby their hew shall be changed, that euery one shall see their deformitie, not by hauing a disfigured vizage, but a dishonest behauiour. Though they thriue in their practises for a time, yet it is impossible for them to succeed well in their euil waies for euer: either their neighbours, one man or other, will lay open their falsehood and faultines to the eyes of the world in the day of their conuiction, or else the Lord will bring their leaudnes to light, before men, and Angells, and all the world, at the day of iudgement.

Verse. 18. *The lot causeth contentions to cease, and maketh a partition amongst the mightie.*

He

HE declareth the true, and right vse of a lot, by telling what is done, for that which ought to be done: namely, in difficult and doubtfull causes, which cannot otherwise be well determined, and where in diuision men cannot agree betweene themselues what part euery one should haue, that then they be satisfied with that which the Lord by lot doth after a sort, award vnto them. And he makth speciall mention of the *mightie*, that it serueth to compound their controuersies, because that when they contend, by reason of their power, and strength, and stout stomacks, they greatly damnifie one an other.

¶ Then a lot is lawfully vsed, when it either procureth or preserueth peace, and equitie. *Doct.*

For the auoyding of partialitie, wrong, strife, and murmuring, the *Israelites* are commanded by *Moses*, and ordered by *Iosua, to inherit the land of Canaan by lot, according to their families*: *to the more*, saith he, ye shall giue more inheritance, and to the *fewer*, the lesse inheritance. Where the lot shall fall to any man, that shalbe his: according to the tribes of your fathers, ye shall inherit. Numb. 33. 54.

When *Saul* by lot was chosen to be king, there was no occasion giuen, or taken, for ought that we read, that any other should stand vp against him to get the place, or thinke himselfe vnworthily reiected, that he was not chosen. And so when the lot for the Apostleship fell on *Matthias*, *Barsabas* forthwith gaue place vnto him, and all the rest acknowledged the election to be from the Lord. 1. Saul. 10. Act. 1.

First, God himselfe hath instituted and appointed it, his ordinance it is, and not mans inuention, and to this end destinated by him, that iustice and concord might be maintained, where they are planted: and repaired againe, where they are violated. *Reasons.*

Secondly, the hand of his prouidence hath the direction of it, as we haue alreadie seene in the sixtenth chapter: *The lot is cast into the lap, but the whole disposition thereof, is of the Lord.* 2 Prou. 16. 33.

Instruction that we neuer deale with a lot, but vpon iust cause, when need so requireth, and in due manner, as is seemely, and *Vse.*

and fit for the exercise thereof. Beware that it be not friuolously peruerted to sports and trifles, and especially to doe wrong and iniurie, as the souldiours did to winne *Christ* his vesture, and *Haman*, in seeking thereby a luckie time to destroy all the *Iewes*. And whosoeuer vpon serious and weightie affaires shalbe lawfully occasioned to vse it, let them commit the successe to the prouidence of God, by praier, and submit themselues to his determination, with contentment. It was
Iosh.7. found by lot, that *Achan* by transgressing the commandement of God, concerning the execrable, and consecrated things, had deserued to die, and was accordingly to be punished with death: he nothing gainesaied the testimonie of God therein, but yeelded himselfe to be an offendour, and to suffer the punishment that his offence demerited.

And so much did *Ionah* likewise, and more then that, (though the Lord more spared, and miraculously preser-
Ionah.1.12. ued him) for when the lot conuicted him to be the man, for whose sake that boisterous and dangerous storme was raised, himselfe passed sentence of death and drowning vpon himselfe, and required the heathen marriners to doe execution.

Vse. Reproofe of them which inuert this good and vsefull ordinance, and make it serue for euill and hurtfull purposes, as they doe, that giue themselues to carding and dycing. Doe they ayme at this, that euery one, as neare as may be, shall haue and hold his owne? or doe they not aduenture euery one the losse of his owne vnthriftily, to get an other mans, though it were his whole patrimonie, without due consideration, vnrighteously? Is this an euen and equall, and indifferent forme of making partition? And how well they be content to depart with that which the dice doth allot them to lose, and how much peace is spred among them, and how great contentions are pacified, may appeare by their frownings, and frettings, when their full bagges haue emptied their stomacks into their fellowes pockets, yea by their brawling, swearing, and cursing, and many times by their challenges, quarrels, and combats.

Abro-

Verſe 19. *A brother offended,* is harder to winne *then a ſtrong Citie: and their contentions are like the barre of a Pallace.*

A *Brother*] a naturall brother, a neare kinſman, a kind friend, *offended*, alienated by wrongs receiued, or imagined to be done vnto him, from him whome hee ſo much affected before, *is harder to winne then a ſtrong Citie*, will with more difficultie be brought to firme and vnfained reconciliation, then a Citie well defenced, can be vanquiſhed and taken. *And their contentions*, their ſtrife, and ſuites, *are like the barre of a Pallace*, ſtrong, and vehement, and muſt with no leſſe adoe be pacified, whiles their power ſerueth them to purſue one another, then the mightie iron barres, whereby the gates of a Caſtle, Fort, or great building, are ſhut in, and kept ſafe, may be broken, or cut in ſunder. But this is to be vnderſtood of vnregenerate and fleſhlie men, or of Gods ſeruants ſo farre as they be carnall, and not otherwiſe: for it is a commendation that is giuen to the godlie, by Saint *Iames*, that their *wiſedome* which they receiue *from aboue*, maketh them *peaceable, gentle, and eaſie to be intreated.* Iam.3.17.

¶ The more neerly men are knit together, the more grieuous the breach is, when iarres doe growe betweene them. *Doct.*

Their friendſhip not ſo much ſeames-ript, as torne in the whole cloth: the ſinewes of their loue are cut in ſunder, rather then the skinne of it broken.

Examples we haue hereof, of thoſe that haue bin wicked on both ſides, as *Abimelech*, and the *Shechemites: Iſhboſheth*, and *Abner: Ahaſhuerus*, and *Vaſhti* firſt, & *Haman* afterwards: and ſo in like manner of *Abſhalom* and *Amnon*. Experience alſo may be ſeene, in ſuch as haue bene vnited with the bands of nature, and diſioyned by the difference of religions, though peraduenture they may both make profeſſion of the ſame, the one in fraude, the other in faithfulnes: Such were *Caine* and *Abell*, *Eſau*, and *Iacob*: *Iacobs* elder ſonnes before their conuerſion, and *Ioſeph*.

How extreamely the worſe of theſe maligned the better, euerie

rie man may reade, and how implacable the wicked of them were to the godlie, till the Lord by grace or prouidence, appeased them, is euident in the Scriptures.

Reasons. First, when men be of the same bloud, and of a contrarie spirit, and behauiour, the enuie groweth the greater, and the malice more violent from the vngodlie against the righteous, becauſe the goodnes of them that be neere vnto them, doth verie much diſgrace and condemne their ſinfulnes and rebellion. And therefore they reuenge it with vnnaturall and barbarous fiercenes: ſometimes *the brother betraying the brother to death:* and ſometimes *the father the ſonne:* and ſometimes *the children riſing againſt their parents, and cauſing them to die,* as our Sauiour teſtifieth.

1. Mat. 10. 21.

2. Secondlie, where there hath bene a great league of kindenes, and much loue betweene them, there when then they fall to variance, their expectations be deceiued, and that good opinion and hope that one had of the other, & then all things are taken in the worſt part, as *Ahaſhuerus* dealt with *Haman*: & then the remembrance of all former familiarities, & curteſies, do aggrauate the new riſen offences, as *Dauid* did iuſtly obbraide *Achitophel.* There is no ſurfeit more dangerous and hurtfull, then to haue the ſtomack annoyed, and ouercome of ſuch meates as a man was wont moſt to like of.

Pſ. 55. 13. 14.

Vſe. Inſtruction to vſe our brethren and friends with all good reſpects, as whereby we may tye their loue the faſter vnto vs, and not giue cauſe that it ſhould be ſeparated from vs. And better it is to beare ſome wrongs, then by taking of euery offence, to imbitter our owne hearts and theirs, to the ruine of our amitie and friendſhip. *Abraham* choſe rather to depart from much of his right, then that he would loſe anie of his nephew *Lots* loue, or be at a difference with him. And if our friends and brethren be eſtranged from vs, the harder it is to reconcile their good affection, the greater diligence is to be vſed in effecting of it. If we haue treſpaſſed againſt them, let vs confeſſe it: if they haue bin miſinformed againſt vs, let vs cõfute it: if ought be doubtfull, and is miſinterpreted, let vs explaine it: and when we haue done all that we can do to recouer their good wil, by wiſdome, meeknes,

meekenes, patience, curteſie, and kindnes: let vs deale with the Lord, as *Iacob* did concerning *Eſau*, that hee will bowe and incline their hearts vnto vs, if their fauour and friendſhip be expedient for vs.

Conſolation to them that beeing iniurioullie intreated with wrongs, and indignities, will either not take an offence, or eaſily remit it. It is grace which begetteth in them that facilitie and mildnes, corrupt nature neuer yeeldeth ſuch fruit. Such a ſpirit had *Ioſeph*, when he was ſo mercifull to his brethren that had bene ſo malicious. Such a ſpirit had *Moſes*, that was meeke towards *Aaron*, and *Miriam*, which had vniuſtlie murmured againſt him. And ſuch a ſpirit had *Ieſus Chriſt*, and the fountaine of the ſame, is hee that pardoned his enemies, and prayed for them, and dyed for them. 2. Numb. 12. 13.

Verſe. 20. *With the fruit of a mans mouth ſhall his bellie be ſatisfied, and with the increaſe of his lippes ſhall hee be filled.*

WIth the fruit of a mans mouth] with thoſe wordes which the mouth of a man vttereth, be they good or bad, as the tree yeeldeth her fruit, be it ſweet or ſower, *ſhall his bellie be ſatisfied*, he ſhall be as it were, fed with ioy, or ſorrow, *and with the increaſe of his lippes*, according to thoſe ſpeeches which the lips vſe moſt to deliuer, wholſome, or hurtfull, as the ground ſendeth forth her crop of corne or weeds, *ſhall he be filled*, he ſhal either haue great welfare, or great woe, many bleſſings, or many iudgements. Almoſt the ſame words are in the 12. chap. ver. 14.

Verſe 21. *Death and life are in the power of the tongue, as every one delighteth to vſe it, hee ſhall eate the fruit thereof.*

THis verſe in part, containeth an explication of the former, ſhewing what is that *ſatisfying* & *filling*, which is there mentioned, that it extendeth to all miſerie, euen to the verie death of the wicked, which abuſe their tongues to euill, & to all happines, euē to life it ſelfe, & that euerlaſting, (as is alſo meant of the contrarie) of the godlie, which vſe their tongues aright,

both which are ſaide to be *in the power thereof*: that is, the peruerting, or well ordering of the ſame, is effectuall, either for deſtruction or ſaluation: and yet this force is not in the pronouncing of wordes, but in th'affection from which they conſtantly proceed, and *as euery one delighteth to vſe it*: ſo *hee ſhall eate thereof*. Hypocrites ſometimes doe make faire ſhowes, but their hearts and lippes accord not together, and therefore their ſmooth ſpeeches tend not to life: and godly men ſometimes forget themſelues, but they take not pleaſure in euill ſpeaking, and therefore they ſhall not be deſtroyed, though they may be corrected. See Chapt. 13. verſ. 3.

Verſe 22. *Hee that findeth a good wife, findeth a good thing, and obtaineth fauour of the Lord.*

HE *that findeth a good wife*,] which being himſelfe a good man, hath, and ſeeth, and inioyeth the benefite of a good, wiſe, and faithfull wife, *findeth a good thing*; which ſhall be for his helpe and comfort; *and obtaineth fauour of the Lord*, receiueth a teſtimonie of his loue, in beſtowing ſo great a bleſſing vpon him: and ſo doth a godlie woman, that findeth a good and gracious husband.

Doct. ¶ They onely ſpeede well in marriage, whom God maketh the match for, in mercie. This will more plainely appeare in the verſe of the next Chapter.

Verſ. 23. *The poore ſpeaketh with ſupplications: but the rich anſwereth roughly.*

THE *poore*] he that is in miſerie, in perill, in feare, or ſubiection, *ſpeaketh with ſupplications*, ſubmiſſely, and lowely, to the wealthie & mightie, beſeeching him in hũble manner, and reuerent termes, eſpecially when he hath any ſuite vnto them. *But the rich anſwereth roughly*: he that hath abundance of goods, or is in authority, not onely reiecteth the poore petitioner contemptuouſly, with a churliſh deniall, but otherwiſe alſo is proud and inſolent in his ſpeeches. Commonly thus it is, but yet not alwaies: for ſome of the loweſt ſort ſpeake diſdainfully, & ſome great perſonages behaue themſelues curteouſlie.

¶ Affliction

¶ Affliction and a lowe estate, is a meanes to bring men to lowly behauiour. We haue *Naomy*, and *Ruth*, the woman of *Canaan*, and many others, for precedents hereof, among the godly: and *Pharao*, *Benhadad*, *Haman*, and diuers of the same crew, for experience of this, among the wicked. *Doct.* Exodus.9.2 1.King.20.3 Hest.7.7.

First, the hearts of them that are wise and godly, are taught to stoupe to their estates, and to shewe humilitie towards those by whose hands they hope that the Lord will minister helpe vnto them. For it is the direct way to moue other men to be mercifull, and to make themselues capable of mercie. *Reasons.*

Secondly, euen of them that be vnregenerate, some be crushed with penurie, & calamities, that they haue no stomacke to be sturdie: and some be awed with dread and danger, that they dare not shew themselues arrogant: and some be led with art, and pollicie, to stirre vp men to commiseration, with the pretence and appearance of submission. On the other side, great posteritie occasioneth men like bulles laden with flesh, and fatnes, to be loftie in minde, and fierce of behauiour; *Amaziah*, who after his successe against the *Edomites*, disdained to be spoken too, though of a Prophet, and therefore commanded him silence, and that with threates of present death, vnlesse he desisted. And foolish *Nabal*, in the plentie of his goods, and good cheare, was as drunken with pride, as with wine, and therefore he falleth to roaring, and bellowing at *Dauid*, and his equall request which he vouchsafed so humblie to make vnto him, by his messengers. And what maruaile is it that they take on in this manner, when they stand in no feare, neither neede, as they suppose, of any? When they despise, and set naught by all, as contemptible persons, in comparison of themselues? when they imagine their depth and wisedome to be nothing inferiour to their wealth and riches? 2 2.Chron.25. 15. 1.Sam.25.

Instruction not to abhorre pouertie with so grieuous detestation, seeing it may helpe vs to knocke off the hornes of our pride; nor to seeke for wealth with so greedie a desire, seeing that it commonly worketh such great inhumanitie. Though the one frowne at thee with a grimme countenance, yet being well vsed, it helpeth thee against thy greatest enemie: *Vse.*

and though the other ſeeme to ſmile vpon thee with a fleering face, yet being too much made of, it proueth a cruell tyrant. The former maketh men many times meeke, and amiable; and the latter cauſeth them to be fierce, and hatefull: that leading them to ſobrietie, this driuing them into a frenzie, inſomuch as like mad men, they fall to rauing, and raging. Yet ſith moſt that be lowe brought, can for a time crouch vnto thoſe that may either helpe, or hurt them, it is not to be taken for a certaine note of grace and humilitie, to yeeld ones ſelfe ſubmiſſiue to men, in that eſtate, vnles they caſt down themſelues alſo before the Lord. We haue ſhewed before, that proud *Pharao* could intreat *Moſes* to pray for him in his miſerie, & ambitious *Hamã* could downe vpon his knees to *Eſter*, in his perill: and boaſting *Benhadad*, could put a rope about his necke, & be ſeruãt himſelf to *Achab* in his ouerthrow, when his ſtate and life did lie in *Achabs* hand.

Vſe. Reproofe of them that being poore, are yet nothing the leſſe proud, and arrogant, whoſe haughtie mindes, and inſolencie, cannot be brought downe by beggerie it ſelfe: be it knowne vnto them, that they *walke ſtubbornely againſt the Lord*, as *Moſes* witneſſeth, and therefore the Lord *will walke ſtubbornely againſt them*, as himſelfe doeth threaten: let them looke for ſeuen plagues more, and ſeuen times greater, vntill they be either humbled, or deſtroyed. If they ſet themſelues to wreſtle with him, by deſpiſing his iudgements, he will either giue their hearts the fall, by working repentance, and humiliation in them, or their ſoules and bodies the foyle, by executing plagues and damnation vpon them.

Leuit. 26.

Verſ. 24. *A man that hath friends, ought to ſhew himſelfe friendly, for a friend is nearer then a brother.*

A *Man that hath friends*] which is beloued of, and receiueth fauours and benefites from others, *ought to ſhewe himſelfe friendly*, to entertaine, hold, and requite their friendſhip by all good duties. He is not onely to take heede leaſt by any ſtrangenes, and offering of diſcourteſies, he loſe their likings, but to indeuour by all ſignes and pledges of good will, to knit their hearts faſter and faſter vnto him. *For a friend*, an vnfained wel-

wel-willer, which beareth Chriſtian affection vnto him whom he loueth, is nearer then a brother, is more faithfull and conſtant in miniſtring helpe and comfort, then an ordinarie kinſman, or meere naturall brother.

¶ It is in vaine for him to expect conſtant kindneſſe from others, which is careleſſe to performe duties to others.

We commonly ſay, and ſee it dayly to be true, that it is an easie matter to get a friend, but hard to keepe him, becauſe the hauing of him, is a benefite offered out of an other mans good will, but the holding of him is the worke of our owne wiſedome. When *Naomy* & *Ruth* were vnited together in loue, and affinitie, the Scipture noteth how prouident the one was for the good of the other, *Ruth* labouring to get foode for *Naomy*, and *Naomy* ſeeking to get a good match for *Ruth*, and both of them imployed all their might, and meanes, for the preſeruation of their mutuall ſocietie, and welfare. *Doct.*

First, to be louingly dealt with, and not to deale louingly, is a thing diſpleaſing to the Lord; and all the curteſies that they by his prouidence haue receiued at mans hands, remaine vpon their ſcore, and by his iuſtice will be exacted at their hands. *Reaſons.* 1 2

Secondly, the kinder any friend is, and not regarded, nor anſwered again with kindnes, the greater indignitie he eſteemeth the contempt of himſelfe to be, and is the more prouoked againſt him that is ſo vnthankfull.

Inſtruction to neglect no good office, whereby our friends may feele how well we affect them, and how firme and faithfull our loue is towards them. Are they in affliction? Mourne with them, pray for them, miniſter counſell, comfort, and helpe vnto them. Are they in proſperitie? Reioyce thereat, and wiſh, and further the continuance of the ſame. Ioyne together as opportunitie ſhall ſerue, in all Chriſtian exerciſes, in calling vpon the name of God, in ſinging of Pſalmes, in hearing of Sermons, in reading of the Scriptures, in godly conferences, which may build vp the conſcience. Be fayling in no dutie of kindnes and curteſie. Entertaine or ſalute one an other, with cheerfulnes, if preſent: either viſite, or ſend tokens one to an other, if abſent: defend the credit, and maintaine the cauſe & innocencie of one *Vſe.*

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an other whereſoeuer. Other vſes, ſee chapter. 17.v.13. and in the nintenth verſe of this chapter.

For a friend, &c. The bands of grace, are more ſure and firme, then thoſe of nature.

When *Dauids* owne brethren who were like to riſe by his preferment, enuied, and maligned him, that faithfull *Ionathan* who was to be debaſed thereby, claue conſtantly, and inſeparably vnto him. And to this purpoſe tendeth that promiſe of our Sauiour to them, that for his ſake, and the Goſpells, ſhould
Mars.10.29. be diſſeuered from fleſhly *brethren, or ſiſters, or fathers, or mothers,*
30. that they ſhould be prouided of other Chriſtian friends in their places, which ſhould doe much more for them then euer they would. For the fidelitie of godly friends, ſee chap. 17.v.17. and the inſtabilitie of carnall kindred, will appeare in the next chapter, Verſe.7.

CHAP.

AN EXPOSITION OF THE NINETEENTH CHAPTER OF THE PROVERBS.

CHAPTER. XIX.

Verſe. 1. *Better is the poore that walketh in his vprightnes, then hee that perwerteth his wayes, and is a foole.*

BEtter *is the poore*] more happie and comfortable is the eſtate of him that is of little wealth, and of ſmall poſſeſſions, and greater reſpect is to be had of him, *that walketh in his vprightnes*, indeuoureth conſtantlie to be iuſt and godlie, in wordes and workes, *then hee that abuſeth his lippes*, then the rich that is giuen to ſpeake wickedlie, *and is a foole*, voide of grace, and godly wiſdome, and full of vice, and leaudnes. Thus ſtandeth the oppoſition: better is the poore that vſeth his tongue aright, and walketh vprightlie, and ſo is wiſe, then the rich that abuſeth his tongue, and walketh corruptly, and ſo is a foole.

¶ They that be ſmall and godlie, are in better caſe then ſuch as be great and wicked. *Doct.*

Pouertie is oftentimes found to be an ornament, and for great commendation, as it was to the worthie *Smirnians* in the Reuelation of Saint *Iohn*, and riches turne to be a reproch, and Reu. 2. 8.

matter of great disgrace, as befell that churlish *Nabal*, in the
1. Sam. 25. 2. booke of *Samuel*. There were manie richer men then those distressed Saints, whom the Apostle speaketh of in the *Hebrues*,
Hebr. 11. 37. *which wandred vp & downe in sheepe-skinnes, & goats-skinnes, being destitute, afflicted, & tormẽted, wandring in the wildernesses & mountaines, and dennes, and caues of the earth*: how could any be much poorer? and yet no worldling was so good: for the Scripture testifieth, that *the world was not worthie of them*.

Reas. 1. First, integritie and goodnes, doe so farre surpasse all earthlie possessions in worth and value, as that they are scarce fit to be named together in one day, by way of comparison.

2. Secondly, the godlie by his graces, though neuer so meane, is much more profitable to the places where hee conuerseth, then the wicked, though neuer so mightie: the one doeth good, and either keepeth off curses, or procureth the remouall of them: and the other worketh mischiefe, and draweth downe iudgements vpon a people, and causeth a continuance thereof.

3. Thirdlie, the condition of the persons themselues is verie vnequall, by our Sauiours owne sentence, especiallie in regard of that which they shall finde for their eternall state hereafter.
Luk. 6. 20. *Blessed be the poore* (saith hee) *for yours* is the kingdome of God: *but woe be to you that are rich, for you haue receiued your consolation: Blessed are yee that hunger now, for ye shalbe satisfied: but woe be to you that are full, for ye shall hunger. Blessed are ye that weepe now, for ye shall laugh: but woe be to you that now laugh, for ye shall waile and weepe.*

Vse. Instruction to be most prouident, in gaining that which will be most profitable to further our preferment. If vpright walking will giue vs a precedencie in the sight of God, and hearts of good men, before them that abound in substance, & are barren of sanctification, it is labour best bestowed, rather to treasure vp spirituall vertues, then to heape vp carnall commodities: rather to prouide for the soule, as did poore *Lazarus* then to pamper vp the flesh, as did the rich Epicure. Now the state of the one is knowne to be blessed, when the time was, when he seemed very miserable: & now the case of the other is found to be fearfull, though once he was thought to be most fortunate.

Reproofe

Reproofe of them that despise the poore, because they reckon them so base and contemptible, and magnifie the rich, because they esteeme them so excellent and honorable. So dealt they in the Apostles time, as Saint *Iames* conuinceth them: they gaue all entertainment to the wealthie, though they were persecutors, and blasphemers, by offering despite to the needy, though they were Gods owne sonnes, and heyres of his kingdome.

And it is an ordinarie thing in all questions and discourses, and that which the holie Ghost reprehendeth, that the *wisedome of the poore is despised, and his wordes are not heard:* but the sayings of the rich, how friuolous, and foolish, and false soeuer they bee, are made authenticke: and their actions, (though neuer so vnlawfull) doe carrrie authoritie with them, are made warrantable, or necessarie precedents, for imitation. Who may contradict, when the testimonie of your betters is alleadged for proofe? who may dislike, when the example of the best is brought for practise? And who are these betters? they that haue more money, and lesse honestie then their neighbours. And who are these best in the house, best in the Towne, best in the Countrey? they that haue the best liuings, though diuers of them liue most leaudlie.

Verse 2. *Both the minde without knowledge is not good, and hee that hasteneth with his feete sinneth.*

TWo vices are here matched together, and reproued together, as dangerous and hurtfull, wherof the one is cause of the other, which are ignorance, and rashnes. Concerning the former, it is saide, that *without knowledge*, where the sound knowledge of Gods holie will is contemned, or neglected, *the minde is not good:* the man is not good. For a part is put for the whole: whatsoeuer shewes hee maketh of faithfulnesse within, all is but deceiueable; his soule (as the originall Text hath it) is destitute of goodnes, and then, what is there in him, or proceedeth from him, that may be called good? *And hee that hasteneth with his feete, sinneth.*

The latter is deſcribed by a ſimilitude, from him that ſhould headilie runne on blind-folded, and hood-wincked, in a perilous way, that he neither knoweth, nor euer ſaw: as ſuch a one is in daunger to daſh againſt ſtumbling blockes, or to fall into quick-ſands, quagmires, mine-pittes, brookes, or ditches: So hee that vnaduiſedly, and without deliberation, attempteth, and executeth matters of moment, and importance, cannot auoyd errours, and inconueniences, yea ſinnes & tranſgreſſions.

Doct. 1. ¶ An heart altogether ignorant, is altogether corrupt and ſinfull. See Chap. 9. verſ. 10. Doct. 2.

Doct. 2. ¶ *An he that haſteth, &c.* Whatſoeuer is raſhly done, is ill done. Wee haue a prouerbe, That it is good to looke before one leape, which holdeth euer true in this caſe that wee now deale in: for manie are ſoone plunged ouer head and eares, in miſerie, or faultineſſe, through want of foreſight in their affaires. Euen when good men would be ſuddaine in their words or actions, and remiſſe to ſeeke or take direction, haue bene found to ſwarue farre from the right way. And *Ioſhua*, and the Elders, in accepting the tale of the *Gibeonites*: *Eli* in condemning *Hanna* of drunkennes: *Dauid*, in crediting *Ziba*, againſt *Mephiboſheth*: and *Iehoſhaphat*, in ioyning twiſe with the Kings of *Iſrael*. It was ſaide before in the fifteenth Chapter, that *without counſell, thoughts come to naught: but in the multitude of counſellers, there is ſtedfaſtnes.*

Prou. 15. 22.

Verſe 3. *The fooliſhnes of a man, ouerthroweth his way, and his heart fretteth againſt the Lord.*

THe fooliſhnes of a man,] the ſinfulnes and vngodly behauiour of the wicked, *ouerthroweth his way*, draweth croſſes and iudgements vpon him, & cauſeth him to haue ill ſucceſſe, *& his heart fretteth againſt the Lord*: though his tongue do not openly blaſpheme, yet his heart doth ſecretly murmure againſt God, as if hee were vniuſtly, the cauſe of his calamities. Neither doth he this directly alwaies, & imbittereth himſelfe againſt the perſon of the Lord, but ſcorneth at his hand, & accuſeth his proceedings, vnder the name of chance, & il luck, & bad fortune, & many times religion is exclaimed vpon, & profeſſion

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quarrelled at, eſpecially if religious profeſſours diſlike of his irreligious profanenes, do thriue and proſper, when he is plagued and puniſhed.

¶ Euery mans hurt, doth growe for his owne ſinne and folly. *Doct.* 1. See chapter. 11. 3.

¶ And his hurt or afflictions often make many wicked men the worſe. That curſed *Caine* may be produced for an example hereof, who being conuicted of the Lord himſelfe of that cruell and vnnaturall murther, did no way ſubmit or humble himſelfe vnto him, nor craued fauour at his hands, but onely excepted againſt the ſeueritie of the ſentence, that *his puniſhment was greater then he could beare.* Gen. 4. 13. And what a wholeſome concluſion made that impious miſcreant in the booke of kings, when in that extreame famine, he ſaid: Behold, this euill commeth of the Lord: ſhall I attend on the Lord any longer? And no better is the behauiour of thoſe Romiſh, Antichriſtian idolaters, whom the ſpirit foretold of in the Reuelation of S. *Iohn*, that *the Angell powring out his viall vpon the throne of the beaſt, and his kingdome waxing darke; they gnawed their tongues for ſorrowe, and blaſphemed the God of heauen for their paines, and for their ſores, and repented not of their workes, to giue him glorie.* *Doct.* 2.

Firſt, the effect of Gods ſtrokes is like to that of his word, and other ſacred ordinances: if grace be giuen with them, they are very profitable by his bleſſing, and helpe the heart: if they be ſent without grace, they are very hurtfull by accident, and harden the heart. *Reaſons.* 1

Secondly, many are plagued in wrath, and with vengance, their preſent puniſhments being curſes, and forerunners of their future deſtruction: and all that ſuch ſuffer, is more pernitious to their ſoules, then painefull to their bodies: for thereby they take occaſion to increaſe and haſten their eternall ſufferings. 2

Inſtruction to take a contrarie courſe in all our troubles and afflictions, namely, *to ſearch, and trie our waies*, as we are exhorted in the Lamentations, and to conſider how much leſſe we beare, then we haue deſerued, and ſo to iuſtifie Gods proceedings, and condemne our owne prouocations: to acknowledge *Vſe.*

him to be iuſt, and mercifull, and our ſelues to be wicked, and vnworthie of mercie. This will repreſſe our paſſions, and make vs more patient: this will take away diſcouragement, and confirme our comfort: this will direct our tongues to thankfulnes, and preſerue our hearts from bitternes. But then we muſt intreat the Lord, that when *he chaſtiſeth vs, he will teach vs in his lawe:* when he inflicteth ſtripes and troubles vpon vs, outwardly, he will infuſe humilitie and wiſedome into vs inwardly: for he that remaineth fooliſh, cannot vnderſtand why he is ſmitten, nor how the ſtrokes may be ſtaied: and he that continueth proud, will not caſt downe himſelfe before the Lord to pacifie his diſpleaſure.

Pſal.94.12.

Verſe.4. *Riches gather many friends, but the poore is ſeparated from his neighbour.*

Riches gather many friends] wealth increaſed, increaſeth the number and heape of ſuch as pretend good will, and draweth daily new friends. The perſons of men doe not this, nor their graces, but their riches. They make many fetches, they haue many geſtures, they vſe many words, and all this while their hearts are fixed on the goods, as flies ſeeke where honie is, and mice and rattes will haunt an houſe where foode is to be gotten. So that their loue is to the monie, or other ſubſtance, though they make ſemblance of good affection to the man. *But the poore is ſeparated from his neighbour,* he that is needie or afflicted, or in diſgrace, is forſaken of all his carnall friends, and companions, they either turne from him, as a ſtranger, or againſt him, as an enemie.

Doct. Fleſhly men loue onely themſelues, vnder pretence of friendſhip to others. See chapter 14.20.

Verſe.5. *A falſe witneſſe ſhall not be vnpuniſhed, and a forger of lies ſhall not eſcape.*

A falſe witnes] either he that doeth wittingly miſinforme the magiſtrate, or any other gouernour, or he that by his vniuſt

vniuſt teſtimonie goeth about to confirme that which an other hath vntruely ſuggeſted, *ſhall not be vnpuniſhed*, but plagued either ſooner or late, with ſome temporarie penaltie of ſhame and miſerie in this world, or with eternall perdition of ſoule and bodie in the world to come. *And a forger of lies*, which vſeth his tongue to falſehood, how artificially, and with what ſhewes, and colours ſoeuer, though in priuate, *ſhall not eſcape*, ſhall not be alwaies free from puniſhment, though by flattering of himſelfe, he thinketh the ſinne not dangerous: and though by meanes of his wit, and preſent proſperitie, he ſeemeth able to preſerue himſelfe in ſafetie.

¶ Howſoeuer falſe witneſſes preuaile againſt others, they ſhall be ſure to ſpeede ill themſelues. *Doct.* 1.

The repetition of this ſentence in ſo many places, doeth clearely teſtifie the veritie of it. The ſelfe ſame words with this our text, are in the ninth verſe of this chapter: and the ſame matter in more peremptorie words, is in the eight and twentith verſe of the one and twentith chapter, where it is ſaide, that *a falſe witnes ſhall periſh*.

Reaſons. Firſt, the ſinne that he committeth is very greeuous, and the miſchiefe that he worketh is very noyſome. He tranſgreſſeth againſt God, whoſe iuſtice he cauſeth to be preuerted: and offendeth againſt the iudge, whoſe ſentence he cauſeth to be miſplaced: and treſpaſſeth againſt the innocent, whoſe right he cauſeth to be taken from him: and ſo he procureth a iudgement vpon the ſtate: and ſo he is hurtfull to the ſocietie of mankinde.

2 Secondly, the offendour that is guiltie of this ſinne, is very odious to the Lord, being of the number of thoſe whom he *hateth*, and whom he ſaieth *his ſoule abhorreth*. Prou. 6 16.

3 Thirdly, he requireth the magiſtrate to lay the ſame puniſhment vpon him, as he thought to haue brought vpon his brother. And that *no compaſſion* be ſhewed vnto him, but *life for life, eye for eye, tooth for tooth, hand for hand, foote for foote*. Deut. 19. 21.

4 Fourthly, though the magiſtrate doe ſpare him, and no miſerie come vpon him in this life, yet he himſelfe will not ſpare him hereafter, but ſetteth him in the rancke of them Pſal. 15. 3.

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which are to be excluded from euerlasting life.

Vse. Instruction to oppose the perill of false witnes-bearing to all the motiues whereby men are induced to beare false witnes, that they may be of lesse force to preuaile. Art thou solicited to pleasure any great person by periurie, whose fauour may make for thy profitte, and whose anger may turne to thy hurt? Remember that thou thereby displeasest the greatest, euen the God of heauen, whose fauour would surely be for thy happines, and whose anger will certainely turne to thy destruction. Art thou perswaded to gratifie a firend therewith, or moued by the same, to crosse thine enemie? Thinke how vnfriendly thou dealest with thine owne soule, and what enmitie thou shewest to thy selfe for thy ruine. Doth monie, or other rewards, allure thee to lie, and to testifie that for truth, which thine owne heart knoweth to be vntrue? Forget not that thou art about to sell thy saluation for that mony, and to purchase perdition, and hellish miserie with the same. And looke what force there should be in these meditations, to detaine & keepe men backe from giuing out of false reports, or giuing in of false euidence, so farre ought they also to worke feare, sorrow, and godly contrition in them that haue alreadie faulted in this dangerous kinde of falsehood. If repentance be not in them with speed, to preuent this punishment, who knoweth how soone plagues will come vpon them to preuent their repentance.

Doct.2. ¶ *And a forger of lies, &c.*] No liar can liue in any good safetie. See chapter. 12.22.

Verse.6. *Many sue to the face of the prince, and euery man is friend to him that giueth gifts.*

Many sue to the face of the prince] they seeke the fauour and countenance of them that be in authoritie, especially if they be also wealthy, and bountifull. He speaketh not here in the commendation of them, as being loyall in loue, for conscience, but for the reprehension of them, as being submisse in shewe, for commoditie. *And euery man is friend to him that giueth gifts.* He declareth in this latter clause, the cause of that which he

he had affirmed in the former, why ſo *manie ſue to the face of the Prince*, becauſe Princes haue moſt to beſtowe, *and euery man*, euery carnall man for the moſt part *is friend*, would be thought a friend to *him that giueth gifts*, that hee might be vſed as a friend, and haue gifts beſtowed vpon him.

¶ Manie pretend much loyaltie to Princes and Potentates, which beare little good will vnto them. *Doct.*

As it was ſaid a little before, that *riches gather many friendes*: ſo is it inſinuated here, that power getteth manie ſubiects, not which reuerence authoritie, or deſire the Princes honour, ſo much as they gape for their owne priuate gaine, or preferment. Such as Saint *Iude* doeth liuelie deſcribe, ſaying, that *they deſpiſe gouernement, and ſpeake euill of them that are in authoritie, and yet they haue mens perſons in admiration, becauſe of aduantage.* Iude.8.16.

Firſt, ſome crouch, and bowe, and faine themſelues forward to yeeld all ſubiection, onely through feare, as wanting courage or power to reſiſt. *Dauid* was ſo dealt with, and tooke good obſeruation thereof. *As ſoone as they heare* (ſaith hee,) *they obey mee; the ſtrangers diſſemble with mee: the ſtrangers ſhrinke, and feare in their priuie chambers.* *Reaſ.1.* Pſ.18.44.45

And ſo did *Shemei*, after that hee ſaw *Abſhaloms* rebellion ſuppreſſed. 2.Sam.19.19.

Secondlie, others are verie officious, preſenting themſelues to doe all ſeruices, not becauſe they are ſo commaunded by God, but for that they are ſo perſwaded by the hope of aduãcement, as was the policie of *Achitophel*, all the time of *Dauids* proſperitie, before the rebellion of *Abſhalom*. 2.

Thirdlie, diuers creepe into the fauour of mightie men, in meere malice againſt their aduerſaries, to be armed with their power, for reuenging themſelues on them whome they maligne: As was the practiſe of *Abner*, when hee was fallen out with *Iſhboſheth*. 3. 2.Sam.3.

Inſtruction for rulers, and men of authoritie, to be as warie in truſting, as flatterers are wilie in deceiuing: and to bee as prompt and wiſe to finde out their diſſimulations, as they are preſt and cunning to pretend faithfulneſſe: becauſe ſcarce anie *Vſe.*

are euer found more perfidious and falſe, then they that ſeeme to be moſt obſequious and dutifull. None filche and ſteale more: none murmure and whiſper more: none back-bite, and diſcloſe ſecrets more: none breake out at laſt into clamours, and traduce more: beſides, their readineſſe to conſpire, and ioyne with their gouernors moſt mortall aduerſaries, againſt them.

2 Admonitions for inferiours, to propoſe an other end of obedience, to performe it in better manner to the Prince, & others, whom God hath ſubiected them vnto: namely, more to ſeeke Gods fauour, then mans face; and rather to be loyall in heart and deed, for conſcience, then counterfeit loyaltie in word and ſhewe, for commoditie. God hath ordained authoritie ſo reuerently to be regarded and honoured, as that ſubiects ſhould ſeriouſlie ſhewe themſelues ſubiects, and that with fidelitie, and not ſportingly play the ſubiects, as though they acted a part on a ſtage, in a vizard, with fraude, and hypocriſie.

Verſe 7. *All the brethren of the poore doe hate him: how much more will his friends depart farre from him? Though hee be inſtant in words, yet they will not.*

All the brethren] the whole kindred, euen they which are vnited with the neereſt bonds of nature; being yet carnall and vnnaturall, *of the poore*, of him that is decayed in his eſtate, or in diſgrace with ſuperiours, though neuer ſo vnworthilie, *doe hate him*, they loathe and deſpiſe him. *How much more will his friends depart from him?* Not they which were faithfullie affected to him at any time, and bare him good will in truth, (*for a friend loueth at all times*, and *a friend is neerer then a brother*,) but ſuch his companions as diſſembled with him, making profeſſion and ſhew of loue in his proſperitie for their owne aduantage, theſe in his aduerſitie, *goe farre from him*, caſt him off, and withdrawe themſelues from him, as being aſhamed of his companie, and vnwilling to take any notice of him, much more to deale in his cauſe, or to ſupplie his wants. *Though hee be inſtant in wordes*, albeit hee hartilie intreate, and earneſtly importune them

Prou. 17. 17. & 18. 24.

them for comfort, reliefe, and fauour, *yet they will not*, they will not heare any requeſt or complaint that hee maketh, they will not befriend them in anie matter of weight, wherein they may do him good.

¶ Neither conſanguinitie, nor familiaritie, will make a fleſhlie friend firme to him that is in miſerie. *Doct.*

Pouertie and afflictions, do miniſter matter enough of quarrell and breach, though no wrong be offered, though no fault be committed. What was *Iobs* treſpaſſe, and wherewith was he to be charged, when *his bretheren were remoued from him, and his acquaintance were ſtrangers vnto him*? when *his neighbours did forſake him, and his familiars did forget him*? when *they that dwelt in his houſe, and his maides tooke him for a ſtranger*; *for he was a ſtranger in their ſight*? when *hee called his ſeruant, but he would not anſwere, though he prayed him with his mouth*? when his breath was ſtrange vnto his wife, *though he praied her for the childrēs ſake of his owne bodie*? And what was *Dauids* offence, and the crime whereof he might be conuicted, when *his louers and his friends ſtood aſide from his plague, and his kinſmen ſtood a farre off*? Iob. 19. 13. 14 &c. Pſal. 38. 11.

Firſt, in their pride, they take it for a blemiſh to their blood, that anie of their kindred ſhould be poore: and a reproach to themſelues, to be companions to men that are of baſe eſtate, and contemned: but let their kinſmen or friends be papiſts, and Idolaters, let them be ſwearers, and blaſphemers, let them be proude, cruell, oppreſſors, adulterers, ruffians, or otherwiſe as wicked as any Atheiſt can be, yet theſe ſtaine not their ſtocks, nor ſhame their companie, none but the needie and deſpiſed, diſgrace their families and fellowes. *Reaſ.* 1.

Secondlie, in their miſrablenes, they feare leaſt a burthen ſhould be layd vpon them, and they put to charges in relieuing their neceſſities, and therefore though they miniſter little or nothing vnto them, yet the dreade of expences doth as much diſquiet them, as if great ſummes of money were extorted from them. See Chap. 14. 20. 2.

Verſe 8. *Hee that poſſeſſeth his heart, loueth his owne ſoule: he keepeth vnderſtanding, to finde that which is good.*

HE *that possesseth his heart,*] who hath his minde rightlie informed with knowledge and iudgement, and orderlie moderateth his desires and affections, *loueth his owne soule,* hath a due care of himselfe, and vseth direct meanes for his saluation, safetie, comfort, and welfare. For *to loue ones soule* in this place, is otherwise taken then in the Gospell by Saint *Iohn,* chap. 12. 25. where it is saide, that *hee which loueth his soule, shall lose it, and hee that hateth his soule in this world, shall keepe it vnto eternall life. To loue the soule,* that is, to be desirous of reteining this naturall life, as rather to denie the truth of God, and forsake the gospell of *Christ,* then to make profession therof, and yeeld sincere obedience to it, with hazard and perill: and *he shall lose his soule,* that is, forfeit his saluation and happines, as *hee that hateth his soule,* which chuseth to forgoe life, rather then the seruices of God, and a good conscience, *shall keepe it vnto eternall life,* be saued and glorified for euer. *Hee keepeth vnderstanding,* not onely heareth good instructions, but seriouslie attendeth to them, pondereth of them in his meditations, laieth them vp in his memorie, obserueth them diligently in the course of his life, and retaineth them constantly till the time of his death, *to find that which is good,* that is the end which he proposeth to himself, & this is the successe which he obtaineth, that Gods fauour shalbe confirmed vnto him, both by the blessings of this present life, and by a blessed estate, in that which is to come hereafter.

Doct. 1. ¶ It is a prerogatiue peculiar to the wise and godlie, to be owners of their owne hearts.

Fooles and graceles persons are otherwise described, when they are sayd to *haue a price in their hand to get wisedome, but they lacke an heart.* And therefore also the Prophet likeneth them to *Doues deceiued,* as being *without an heart.* Which sayings are not so meant, as if they wanted integrall partes, or reasonable soules of men, but that they were deuoyd of grace & power, to vse & gouerne the same, as much as the sillie bruitish creatures.

Prou. 17. 16.

Hos. 7. 11.

Reas. First, Sathan rules and raignes in all the wicked, as a king, and worketh in their hearts as a God, hauing no lesse power ouer their soules, till God by grace deliuer them, then the Fowler hath of the byrd that is taken in his net, which he may carrie whither

whither he will, and deale with in what manner he liſt, without any reſiſtance. 2. Tim. 2. 26.

Secondly, luſt and paſſion claime a iuriſdiction in them, and hold the ſame, and rigorouſly exerciſe it to their greateſt dammage. They are thereby conſtrained (but willingly, which is the moſt tyrannous compulſion) to deſire nothing but that which will hurt them, nor to diſtaſt any thing ſo much, as that which will doe them moſt good: to be well pleaſed with that which prouoketh Gods anger againſt them, and farre offended with that which would procure his fauour vnto them: to be merrie, when there is greateſt cauſe of mourning; and ſo to mourne, as no ſound comfort ſhall follow after it. Now what can depoſt the diuell from his regalitie, and what can reſtraine theſe luſts and paſſions from their violence, but the word of God, but the ſpirit of God, but the power of God, which are effectuall onely in them that are wiſe and godly? 2

Confutation of that erronious and pernitious doctrine of the papiſts, maintaining free will without grace, whereby they arrogate to themſelues, and yeeld to others, how much ſoeuer inthralled to ſinne, an vnderſtanding in minde, to iudge of the right way to ſaluation, and a power of heart to chuſe it, and walke in it at their pleaſure. As though Sathans captiues had no manacles on their hands, nor bolts on their heeles, neither were ſhut vp in priſon, nor doore locked vpon them, but enioyed libertie, to be within, and without, in houſe, in ſtreete, and in field, as they luſt, and to ſtay as they will, and depart when they will, and doe what they will. If this be ſo, there is leſſe crueltie in the diuell, and ſinne, then the Scriptures complaine of. If this be ſo, why may not wicked men ſafely preſume to ſpend all their daies in luſts, becauſe it is pleaſant to liue in them, and yet leaue off at their latter end, becauſe it is dangerous to die in them? If this be ſo, what needed Chriſt to be at ſo great paines & charges, as to lay downe his life, and powre out his ſoule, to redeeme his people from their iniquities, when themſelues had will, wiſedome, and power, to prouide for their indemnitie with leſſe torment and trouble? *Vſe.* 1.

Inſtruction to get wiſedome and pietie, that we may be capa- 2

ble of this prerogatiue, and obtaine this ineſtimable poſſeſſion, without which, the hauing of houſes, lands, Lordſhippes, kingdomes, and worlds, (if there were many to be gotten) is nothing comparable.

How great is his power, that can rule his owne minde when wrongs and iniuries be offered vnto him: that can poſſeſſe his ſoule with patience, when troubles and afflictions be vpon him: that can mourne with godly ſorrow when there is cauſe of heauines: that can reioyce with Chriſtian gladnes, when there is matter of comfort: that can ſubdue thoſe corruptions whereunto others are in bondage: that can bring into Gods preſence the vprightnes of his heart, as well as the geſture of his body, at all holie exerciſes: that is made able to diſpoſe of his will, and affections, according as the Lord his word, or workes doe call vpon him to be affected? But no man can attaine to this freedome by his owne power, or by the might of any other creature: the word of God is that which muſt put vs in poſſeſſion of it, if euer we will obtaine the fruition of it, as he that did purchaſe it for vs doth teſtifie in the Goſpell ſaying; *the truth ſhall make you free.* Neither yet will the word of truth worke it, where the force of grace is wanting: for *where the ſpirit of the Lord is, there is libertie,* ſaith the Apoſtle. And what then but bondage, and thraldome is to be found, or looked for, where the ſpirit dwelleth not?

Iohn.8.32.

1.Cor.3.17.

Doct.2. ¶ *Loueth his owne ſoule, &c.* Euery godly wiſe man is a true friend to himſelfe.

The wicked are full of corrupt falſe loue, carnally ſeeking onely their owne priuate aduantage, without reſpect of the benefite of their brethren, and yet loue not themſelues well, becauſe they doe the worke of hatred, in procuring of their owne hurt, and deale with themſelues in ſatisfying luſts of the fleſh, as fond parents doe in cockring their children, and exempting them from the *rod:* but thoſe that are indued with grace and wiſedome, as they reſtraine their ſenſuall deſires, ſo they giue a good teſtimonie of their ſound loue to themſelues by their prouident care, both for their preſent and future felicitie.

Prou.13.14.

Argument

Arguments for proofe he reof, are not farre to be ſought, our preſent text infoldeth many into two. Firſt, ſhewing the way wherein euery faithfull man walketh, it ſaith, *he keepeth wiſedome*, and wiſedome (according to the meaſure of it) will keepe him from headines, that he ſhall do nothing raſhly, and from ouerſights, that he ſhall ſee what is fit for euery ſeaſon: and from ſlothfulnes, that he ſhall not faile to make good vſe of all fit opportunities offered. *Reaſons.*

Secondly, it declareth the ſucceſſe wherewith he that keepeth wiſedome, meeteth: *he findeth goodnes*, and that will be found ſufficient in time for compleate and perfect happines, reaching to the perſon, to his ſtate, his name, or whatſoeuer materially concerneth him for the preſent, or perpetually hereafter. For he enioyeth God, the abſolute & ſoueraigne good, the author and full fountaine of all goodnes, and can any good thing then be detained from him? He cannot be friendles: for the Lord whoſe fauour is more worth then all mens, doeth entirely loue him. He cannot be contemptible: for the God of of glorie doeth dignifie him with the honour of adoption. He cannot be hurt with violence or perill, for he ſitteth alwaies in the lap, and is borne in the armes of his omnipotent father. He cannot periſh with wants or penury: for the owner of all things vndertaketh the feeding and finding of him: His bodie ſhall be ſatisfied with all needfull prouiſion: his heart ſhalbe repleniſhed with all ſorts of graces; and his conſcience refreſhed with all kinds of comforts. Whiles he liueth, he ſhall be happie on earth, and when he dieth, he ſhalbe bleſſed in heauen, and at the reſurrection he ſhall be glorious in the preſence of Ieſus Chriſt, and of his Angels, and people, and ſo from henceforth and for euer. 2

Confutation of that blaſphemous ſlaunder, which is raiſed vp, and ſo digenerally divulged, againſt this heauenly wiſedome, this true pietie and godlines, that men imbracing the ſame, muſt needs become their owne foes, to the ruine of themſelues. They take it for an vndeniall maxime, that whoſoeuer deuoteth himſelfe to any ſtrict courſe of religion, ſhall neceſſarily alienate his friends, and impaire his credit, and conſume his *Vſe.*

his substance, and macerate his bodie, & excruciate his minde, and craze his braines, as though Gods seruice were nothing else but an exquisite tyrannie, and vnworthy for any that regardeth his owne good, to deale with. But from whom proceed these inuectiues, and calumniations? Euen from Sathans bondmen, and prisoners, which neuer enioyed the benefite of libertie: which haue bene blind from their birth, and without light all their life, and neuer knew the pleasure of seeing. Pittie their miserie: for the distemper of their soules causeth them thus to raue, but credit not their reports: for there is nothing but falsehood in their sayings. Ob. But the best men haue commonly
Mark.10.30. most afflictions. Answ. And so they haue also the greatest comforts: None sustaine so great molestations and losses, and none receiue so great a reward, and recompence. None are so much vilified with the tongues of most men, and none are so much honoured in the consciences of all men.

Verse.9. *A false witnesse shall not be vnpunished: and he that speaketh lies shall perish.*

THis is the same both in words and sense with the fift verse of this chapter, sauing that there was said, *the liar shall not escape*, and here *he shall perish*: so that it is not onely a repetition, but a briefe exposition of that, concluding, that as he shall be surely punished, so he shall be sorely plagued, euen with no lighter strokes, then destruction it selfe, which no gaine or aduantage can be able to counteruaile.

Verse.10. *Pleasure is not comely for a foole: much lesse for a seruant to haue rule ouer Princes.*

PLeasure, the affections of ioy and delight, the meanes whereby they are wrought, and the obiects whereon they are setled, as abundance of wealth, delicious fare, gorgeous apparell, sumptuous houses, costly furniture, pleasant pastimes, or whatsoeuer is of like nature, *is not comely for a foole*, is not fit for him that is destitute of grace, and good vnderstanding to haue, as neither making for his honour, nor profit indeed, though

though highlie promoting both in appearance. Hee will peruert them, and annoy other men by them, and they will indanger him, and bring much harme and miſchiefe to him. *Much leſſe for a ſeruant to rule ouer Princes.* By *ſeruant*, hee meaneth ſuch manner of perſons as hee called fooles in the former clauſe; namely, men inthralled to their luſts, and vnlawfull deſires: and by *Princes*, are vnderſtood the godlie, who are dignified with a ſpirituall aduancement: ſo that he proceedeth in extenuating the condition of ſinfull men, and ſheweth their vnworthineſſe by way of gradation, that all ſorts of deſireable thinges are too good for them, and much more authoritie and power ouer others, but moſt of all ſuperioritie, with iuriſdiction ouer the righteous.

¶ The libertie of delights, and comfortable proſperitie doth nothing belong to the wicked. *Doct.* 1.

When ye ſee vngodlie and impious people waxing iocund, and merrie, and their ſtate appearing proſperous & fortunate, what elſe doe you beholde, but the plants of wilde comfort, bearing leaues like to that which ſpringeth from grace, but it wanteth the nature and vertue thereof. Or at beſt, it is but as corne growing vpon the toppe of the houſe, which no wiſe man will reckon among his commodities, nor account an ornament to the place where it groweth: it was neuer ſowen by the hand of the Seedes-man, nor euer will be reapt by the ſickle of the Haruеſt-man.

That rich glutton of whome *Chriſt* ſpeaketh in the Goſpell, had his eſtate embroidered, & garniſhed with all the ornaments of proſperitie, both for goods, good cheare, fine cloathing, and all pleaſures that might ſerue for his contentment, if a ſenſuall Epicure could poſſibly be contented, but it ſat not handſomely on the fooles back, nor was decent for ſuch a miſhapen caitiffe, and therefore hee was exceedingly disfigured thereby, and nothing beautified, and his vgleſome deformitie remaineth in the viewe and ſight of all ſucceeding poſterities. Luk. 16.

Firſt, they haue no right to comfort, becauſe they are not in Chriſt, nor roote of comfort, becauſe the ſpirit of God is not in them. *Reaſons.* 1

2. Secondly, pleasures and prosperitie will make them proude and high minded, senseleſſe, and hard-hearted, fierce, violent, and licentious, more then the vnreasonable creatures.

3. Thirdlie, their owne miserable case, and Gods righteous Lawe, doe call them from solace and mirth, to sorrowe and mourning, that they may be humbled, and pardoned, if they be Gods chosen; or becausse they are to be damned and destroyed, if they be reprobates.

Iac. 4.9. & 5.1.

Vse. Instruction, that in all our plentie, promotions, disports, and delights whatsoeuer, wee consider as well what wee be, as what wee haue, and whether our repasts are aswell warranted to vs, as our desires are carried to them.

But how shall I know that I may be merry and cheerfull, that comfort and gladnes belong to mee? When thou findest saluation confirmed to thee by the remission of thy sinnes, and grace, and sinceritie, dwelling within thee; *Be glad yee righteous,* (saith the Prophet) *and reioyce in the Lord, and be ioyfull all yee that are vpright in heart. Reioyce in the Lord, ô yee righteous: for it becommeth vpright men to be thankefull.* But as for them that be impious, vnrighteous, or hypocriticall dissemblers, let them weepe and lament for their sinnes, and the daunger of their soules: for that is the most seemelie exercise which they can performe. And if they will not addict themselues vnto it voluntarilie, they will (in time) be driuen vnto it by compulsion. Either they must turne their laughter into mourning, or God will make them to mourne for their laughter. Their mirth and ioy is but momentanie, & for a short season: and better it is neuer to be glad, then not to reteine matter of gladnes for euer. For that cause among others, *Salomon* doth so basely esteeme of the ioy and iollitie of vaine persons, saying, *Better it is to heare the rebuke of a wise man, then that a man should heare the song of fooles. For like the noyse of thornes vnder the pot, so is the laughter of the foole: this is also vanitie.*

Pſ. 32.11. & 33.1.

Vse. Reproofe of them that being least wise and vertuous, are most greedilie giuen to satisfie their desires and appetites, though being sometimes solicited, they can neuer yet be fullie satisfied.

Some

Some ſeeke their commodities ſo greedilie, as though the world were made for nothing elſe, but to be their poſſeſſion: others are climing ſo faſt, and labouring ſo earneſtly to growe great, that if it were poſſible, they would mount vp to the heauens, and touch the skies with their foreheads, but they flie with the wings of earthly pride, yea rather of helliſh ambition.

An other ſort purſue their pleaſures and delights ſo vnceſſantly, as if they were created for no other vſe, but to ſerue their recreations (for ſo they would haue their maiſters called, although improperlie) as hawking, hunting, quaffing, ſcoffing, dauncing, dycing, carding, bowling, and all manner of vnfruitfull exerciſes, which are manie more then wee can recount, yet not one aboue the number of them for which they ſhalbe plagued. Their hearts are oppreſſed with the loue of ſinfull delights, which take authoritie vpon them, and ſhewe tyrannie to their ſoules.

The caſe ſtandeth with them for voluptuouſnes and pleaſures, as it doth with drunkards, and ſuch as haue the dropſie, for wine and ſtrong drinke: they thirſt continuallie after that which turneth to the bane of their braines, and whole bodies: nothing is ſo welcome vnto them, as that which is moſt hurtfull for them. Who vſe to beſtowe ſo much time in theſe idle actions, as they which haue time little enough to bewaile their abhominable wayes wherein they haue walked, though manie more yeares ſhould be added to their liues, then they haue anie graunt of?

¶ *Seruants, &c.* All ſinners are bond-men, and euerie good man is a Prince. *Doct.* 2.

No promotion can manumiſſe the former ſort, or bring any freedome to them: for hee calleth them ſeruants ſtill, though they be commanders: and no depreſſion can debaſe the other, or take away their dignitie from them: for he ſtileth them ſtill by the name of Princes, though ſubiect to ſeruants.

And this ſame writer *Salomon*, by the inſtinct of the ſame holie ſpirit, doeth in an other booke ſo eſteeme and ſpeake of either part, as heere in this Text: *Follie*, (ſaith hee) that is, vicious perſons whome ſinne hath infatuated, *is ſet in great*

excellencie, and the rich, (not flowing with earthlie possessions,
Eccl. 10.7.6. but stored with heauenlie graces,) *in set in the lowe place. I haue seene seruants on horses, and Princes walking as seruants on the ground.*

Reasons. First, the vngodlie haue sinne to their maister, as our Sauiour testifieth, saying, *Whosoeuer committeth sinne*, that is, liueth
Iohn. 8. 34 impenitentlie in the practise thereof, *is the seruant of sinne.* And
2. Pet. 2. 19 Saint Peter assigneth a cause of this seruitude, in that they are ouercome of corruption: and *of whome soeuer a man is ouercome, euen vnto the same is he in bondage.* Now Sathan also exerciseth dominion where sinne raigneth: for one of them is subordinate to the other, and hell and damnation challenge a right in the seruices of sinne, and Sathan, to owne them presentlie, and to seize vpon them in time to come, by the hand of death, and to hold them inthralled from thenceforth for euer.

2. Secondlie, the godlie are Princes by birth, both by their fathers side, for they are begotten of God, who is the greatest King; and by their mothers side: for they are borne of the Church, who is the noblest Queene, and to whom is a promise
Ps. 45. 16. made for the glorious estate of her issue. *In steede of thy fathers* (saith the Lord to her) shall thy children bee: *thou shalt make them Princes through all the earth.* And as their parentage is honorable, so is their patrimony and possessions ample, and large,
Ro. 8. 17. they *being heires with God, and heires annexed with Christ*, the Lord, and heire of all creatures.

Wee neede not to discourse of their princelie valure in exploits, and victories, in conquests, and tryumphs. They subdue
Pro. 16. 32. the corruptions of their owne hearts, *they rule their owne mindes*, which is a greater matter then the winning of a Citie. *They ouercome the world by Faith*, as S. *Iohn* declareth: the diuell is o-
1. Ioh. 5. 5. uerthrowne and vanquished by them, so puissant and valorous are they by his power, that worketh all, in all things for them.

Vse. Instruction, that wee preferre not the worst, with contempt of the best, in regard of outward prerogatiues. As it is not meant that bad superiours should be abridged of their precedencie, & other ciuil preheminences, because they are not godlie: so it is not meete that good inferiours should be defrauded of

of good affection, reuerent eſtimation, and friendly vſage, becauſe they are not wealthy. Beware that thou approoue not of the wicked mans behauiour, nor admire his proſperous eſtate, ſithence his condition is ſo ſeruile and contemptible; and take heede that thou deſpiſe not the poore that is godly, nor condemne either the caſe that he ſtandeth in, or the waies that he walketh in, foraſmuch as his dignitie is ſo great and glorious. Whoſoeuer repoſeth his owne happines in heauen, and not in earth, and priceth Gods loue to himſelfe aboue the pompe or riches of this life, will alſo giue moſt preferment in his heart, to others that ſhewe themſelues to be citizens of heauen, and whom *the Lord hath choſen to be rich in faith, and heires of the kingdome which he promiſed to them that loue him*: none but fellow-ſeruants, and ſuch as are baſe borne, will honour the drudges and ſeruants of ſinne, aboue the ſonnes and children of God. Which may well ſerue alſo to them that feare God, for a motiue to patience in their tribulations and aduerſitie, ſeeing that all the croſſes which Chriſtians doe beare, are nothing elſe but as it were the murthering of young noble men in their childhood, that they may be fitted for glorie and excellencie, when they ſhall come to their riper age hereafter. Iam. 2. 5.

Ouer princes, &c. Euill rulers neuer abuſe their authoritie ſo much, as when the godly fall into their hands. *Doct. 3.*

It followeth beneath in an other chapter, that *when the wicked riſe vp*, that is, flouriſh and beare ſway, *men hide themſelues*. What men are they which are driuen into that diſtreſſe? The next clauſe ſheweth by conſequent, ſaying, *When they periſh, the righteous increaſe*. And was not this to be cleerely ſeene in *Pharaoes* tyrannie, and the *Egiptians* crueltie againſt the poore *Iſraelites*? And was it not as euident in the violence of the *Babilonians* againſt the *Iewes, when they defiled the women in Zion, and the maides in the cities of Iudah*? When *the Princes were hanged by their hands, and the faces of the Elders were not had in honour*? when *they tooke the young men to grinde, and the children fell vnder the wood*, as the Prophet in the name of the church complaineth? And we may ſpare and paſſe by that inſolent, proud, and high minded *Haman*, and his bloudie deſignement, who (as he Prou. 28. 28. Lam. 5.

Hest 3.13. thought) hauing the liues of all Gods people at his disposing, was resolute to spare none, but vtterly *to roote out, kill, and destroy euery one, both young, and old, children, and women, in one day, and to spoile them as a prey.*

Reasons. 1. Gen 3.15. First, they beare an implacable hatred against them, and euer haue done since the restitution of our first parents, at what time the Lord himselfe *put enmitie betweene the seede of the woman, and the seede of the serpent.* Now when enemies are rulers, and beares are shepheards, what equitie, or safetie may of the flocke be expected?

2 Secondly, they enuy the felicitie & good estate of the righteous (for their soules are not altogether ignorãt, that indeed they be deare to God their father, and before him are their betters) yea & their cõsciences stand in dread of his image, which sheweth it selfe, and shineth forth in their liues, and that their pietie and vertuous behauiour doth winne them much credit with wise men, & therefore they deale most maliciously with them.

3 Thirdly, they haue for the most part all incouragements to lay loads and burdens vpon their backes: wicked men oppressed, will as farre as they can, both resist, and reuenge, and many others will murmure and clamour at the wrongs that are offered vnto them, whereas the godly are patient, and readie to beare indignities, and euery one almost will be readie to animate and applaud those that vexe and molest them.

Vse. Instruction to all gouernours, both domesticall and publike, together with Landlords, to finde out, and discouer to themselues their owne estates, by the exercise of their gouernment. Are their greatest fauours bestowed on them that giue greatest testimonie of the feare of God, and appeare to be most faithfull? Doe they reserue their kindnes for *those that walke in a perfect way*, as *Dauid* did his, and bend their displeasure against *slanderers, them that haue proud lookes, deceitfull persons, and tellers of lies?* If this their course be constantly held, and without partialitie, why may it not be saide that *they doe wisely in a perfect way: that they walke in the vprightnes of their hearts, in the midst of their houses*, or dominions? But if they smile vpon the wicked, and grace them with their best lookes, and frowne vpon the righteous,

righteous, and browe beate them with a diſdainefull countenance: if they can eaſily paſſe by the foule faults of blaſphemers, ruffians, quaffers, quarrellers, gameſters, picke-thankes, and whoremaiſters, and ſo bitterly aggrauate, and cenſure the ſmaller infirmities of ſuch as otherwiſe are vertuous, and honeſt, (who peraduenture, if they had equall hearing, ſuch as *Iob* afforded to the meaneſt in his houſe, would proue themſelues not to be culpable at all, but to haue performed ſome good dutie) then their waies tell them that their hearts be corrupt, and by ſtrengthning the hands of ſinners, they ſhewe their loue to ſinne, and by their rigour againſt the godly, they bewray and manifeſt their owne vngodlines.

Furthermore, ſince the proceedings of godleſſe gouernours are ſo vniuſt and cruell againſt the people of God, it ſhould 2
make vs the more ſeruiceable to him, in all religious obedience to his lawes, and loyall to his Lieftenant our Soueraigne the kings maieſtie, whom he hath ſet ouer vs, that he may preſerue vs from the hands of our mortall aduerſaries the papiſts. It was an heauie ſtroke vpon *Ieruſalem* and *Iudah*, to be deliuered, though a ſhort time, into the hands of *Shiſhak* the king of *Egipt*, that being ſeruants to him, they might knowe the difference betweene the ſeruice of the Lord, and of the heathen 2. Chron. 12.8
princes: and will it be an eaſie burden for vs to beare the intollerable yoke of that Romiſh Antichriſt, to be made the ſeruants of that ſeruant of ſeruants, who exalteth himſelfe ſo proudly, ſo aboue kings, and the greateſt potentates? May we thinke, that that mankind beaſt (who hath ſo long time liued by blood, by the blood of the ſoules of them that ſubiect themſelues to his lawes, and the blood of the bodies of them that reſiſt him) would intreate vs with as great mildnes, as *Shiſhak* did *Rehoboam*, and his people? Nay, as *Zenacherib* would haue done *Hezekiah*, and his people? *Nebuchadnezzar* with his *Babilonians*, was farre more fauourable to *Ieruſalem*, then the pope with his Romaniſts, would be to England, if his power ſerued him againſt the King, and his faithfull ſubiects. For neuer any *Amalakite* was more infectious, and full of inueterate rancour againſt *Iacobs* poſteritie, then the popiſh idolaters are againſt thoſe that

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are truely religious.

Verſe. 11. *The vnderſtanding of a man maketh him ſlow to wrath, and it is his glory to paſſe by an offence.*

THe vnderſtanding of a man] the heauenly wiſedome of God, which is in the minde of a regenerate perſon, according to the meaſure thereof, withholdeth him from raſh and vnaduiſed anger, but not from all anger: for then it ſhould depriue him of ſome vertue, and diſable him from the performance of many dueties. As the diſtempered paſſions of wrath be workes of the fleſh, and carefully to be auoyded, ſo are the well gouerned affections of anger fruites of the ſpirit, and ſeaſonably to be exerciſed. He that is ouercarried with rage and choller, doeth want thoſe louely graces of meekenes, and patience: and he that is neuer ſtirred to any diſpleaſure, is poſſeſſed with ſtupiditie, and deſtitute of zeale, and Chriſtian feeling. Now to ſhunne theſe vicious extreames on both ſides, and obſerue the laudable mediocritie betweene them, theſe rules may direct vs. Firſt, that all our anger be onely for ſinne, and ſo we
Ephe. 4 26. ſhall beſt put in practiſe the Apoſtles precept, to be *angry and ſinne not*. Then ſhall we not be teaſtie with them that be innocent, becauſe we are incenſed by them that are faultie: then ſhall we neuer like fumiſh *Balaam* fall out with beaſts, & vnreaſonable creatures, much leſſe be imbittered againſt things that are ſenſeleſſe. Secondly, that our anger be meaſurably proportioned to the meaſure of the offence, greateſt indignation muſt be conceiued againſt the greateſt tranſgreſſions, though they bring not to vs ſo great annoyances: and ſmaller faults ſhould leſſe diſpleaſe vs, though in priuate reſpects they ſeeme to be more for our dammage: for euery part ought rather to be tenderly affected at Gods diſhonour, then his owne detriment. Thridly, that it be not ouerlong continued, and exceſſiue in time, but bounded within the limits of a day at the furtheſt: the Lord would not haue *wrath* protracted till night, *nor the ſunne to goe downe vpon it*. Fourthly, that the crimes of our familiars, benefactors, kinsfolke, and deareſt friends, doe make

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vs more angrie then theirs that are not ſo neerly vnited to vs: that we take to heart the ſinne of our child, more then of a brother: and of a yoke-fellow, more then of a childe: and our owne, more then a yoke-fellow, childe, brother, or of anie, or all others.

Fiftlie, that the ire and wrath againſt the ſinnes of our neighbours, drawe not our ſelues into anie ſinfull behauiour againſt God, as to be fierce & violent in reuengement, to raile, to reuile, to vomite out blaſphemies, or imprecations, &c.

Laſtly, that it hinder vs not from, but further vs to the performance of all good ſeruices, eſpeciallie in the behalfe of the parties delinquent, as to admoniſh them, pray for them, and giue them direction for reformation of their tranſgreſſions. *And it is his glorie*, it winneth him honour and praiſe, and that worthilie, *to paſſe by an offence*, to winke at ſmaller infirmities, and to remit greater wrongs, yet not ſo, as to be ſilent at Gods diſhonour, with the perill of the ſoule of the ſinner, or at the grieuances which are offered to himſelfe from them: onelie the forbearance of reuenge, and not of iuſt reproofe, or of due correction, is commended.

Thus thou ſeeſt both the roote, and the fruite, the cauſe and effect of lenitie and mildnes declared in this ſentence.

It maketh much for a mans credit to be gentle and peaceable, *Ioſeph* hath gained to himſelfe an immortall, and perpetuall praiſe, as is well knowne to all, by his facilitie and readines to remit the enuie and wronges of his brethren againſt him, ſhewing ſo much mercie and kindneſſe to them for their preſeruation, which practiſed ſo much malice and crueltie againſt him for his deſtruction. *Doct.*

And how memorable is that meeknеſſe of *Dauid*, who being moſt vnworthilie, deſpitefullie, and contumeliouſlie reproched, and railed vpon, by that rebellious *Shemei*, did yet beare it ſo patientlie for the preſent, and refrained himſelfe from reuenging of it afterwardes, all the time that he liued?

And whereas *Feſtus* by taunting *Paul* ſo opprobrioullie, and charging him with madnes before king *Agrippa*, and the whole aſſemblie, thought to haue brought him to contempt, who *Act. 26. 24*

seeth not that *Paul* by passing by the indignitie, without indignation, hath graced himselfe before the companie that then heard him, and all others, which euer since haue heard of him? See Chapt. 12. vers. 16.

Verse 12. *The wrath of the king, is like the roaring of a Lyon: but his fauour is as the deawe vpon the grasse.*

The wrath of the king] the indignation of a Prince, or mighty potentate, hauing authority & power, incensed (not against the innocent and righteous, but such as were *Michaiah*, or *Eliah*, whom *Achab* stormed at, but killed not, or thogh he had killed them, yet he could not haue hurt them, but himselfe rather, as *Ioab* did, by slaying of *Zachary*, & sending him the sooner to heauen) but against malefactors, rebells, traytors, contemptuous persons, and transgressors of his wholesome lawes, or anie whom God shall put into the magistrates hand, as men of death, for violating his commandements, *is like the roaring of a Lyon*, which hath more courage and strength, both to roare more hideouslie, & to teare more cruelly: For it is not vnderstood of them that be taken, and shut vp like captiues in holes, whom we may heare, and looke vpon through grates, and stand neere too without peril, but of such as meete with a prey, either of man or beasts, in the forrests, or open fields, or anie where in their owne walkes. *But his fauour*, his loue, & countenance, especially towards worthie men, *is like the deaw vpon the grasse*, verie comfortable or profitable to them, reioycing their hearts, aduancing their states, preseruing, and protecting them from wrongs, as the deaw, or mild shewres, do refresh the fields, cause grasse to growe, and preserue the same, that the scorching heate of the Sunne drie it not vp, and cause it to wither.

Doct. ¶ It is expedient for men to be good subiects, euen for feare, or hope of the princes affections.

Ro. 13. 5. 1. Pet 2. 13. The Apostles, both *Paul* and *Peter*, lay a sure foundation for loyaltie to be built vpon, and ground it in the conscience of Christians, that *for the Lords sake*, they should be subiect to authoritie: but if anie be so impious, and deuoyde of religion, that the ordinance of God be of no force with him, yet good discretion might

might make him afraide to expoſe himſelfe to the diſpleaſure, and ſeueritie of the Magiſtrate, and to induce him to ſeeke the benefite of his benignitie and fauour. See chap.16. v.14 15.

Verſ.13. *A fooliſh ſonne is the calamitie of his father, and the contentions of a wife, are like a continuall dropping.*

TWo of the greateſt afflictions which befall the gouernors in their families, are declared in this ſentence. The former *is a fooliſh ſonne*, a ſinfull, vnhappie child, after what ſort ſoeuer his leaudnes breaketh out, whether by contumacie, & ſtubbornnes, when he ſhall contemne his parents, and deſpiſe their precepts, or by riot, & vnthriftines, when he ſhall be, as it were a gulph to ſwallow vp all his fathers labors, & thoſe things which he hath bene ſo carefull to prouide, or by any other means ſhall bring ſhame and deſtruction vpon himſelfe, who *is the calamity of his father*, the worker of his woe, and cauſe of ſorrow, for the looſenes of his life, and at the ſight, or foreſight (by all probabilitie & likelihood) of the miſery of his death. The other is *a contentious wife*, whoſe brawlings offend the eares, & vexe the hart, and ſometimes demoliſh the ſtate of her husband, & therefore are compared to *a continuall dropping*: they are as irkeſome, and hurtfull, as for raine to pierce through euerie part of the roofe, into all roomes of the houſe, falling on the plancks, and walls, and ſtuffe, and heads of them that are doing their worke, or ſitting at their meate, or lying in their beds, which muſt needs be both tedious, and noyſome, to ruinate the building, & rotte the goods, and moleſt the inhabitants, how this reſembleth an vnquiet woman, and what miſchiefe proceedeth from a wicked wife, we haue familiarlie ſhewed. Chap. 12. verſ 4.

¶ The moſt delectable commodities of this life, turne manie times to be very offenſiue. *Doct.*

To paſſe by the ſpecialls heere ſpecified, (ſithence wife and children) are well knowne to be deſireable, (if good) and much deſired, in hope that they will be good, and yet prooue often to bee ſo burthenous, as our Text doeth teſtifie,) we will exemplifie the point in other things which the world hath in great admiration. As ſtrength is greatly eſteem- *Pſ.128.3.*

med of, and who would not gladlie enioy it? and yet it were better phrenticke persons, and madde men to be without it, as
Mar. 5. 4. 5. that poore possessed person felt, which *plucked his chaines asunder, and brake his fetters in pieces, and strooke himselfe with stones.*

The greater part of mankinde doth thirst for golde and siluer, and money, it is the earthen God, almost of all the inhabitants of the earth, euery worldling doth adore, and worship it,
Ezech. 7. 19. and yet *Ezechiel* speaketh of a time when *they shall cast their siluer in the streetes, and their golde farre from them*, being oppressed with feare and terror.

It is not very delightfull and pleasant, euen a matter of contentment to most mens appetites, to sit at full cuppes of wine and strong drinke, with varietie, and abundance of delicious dishes, and such companions as they best like of? And yet thinke how *Belshazzar* that cursed king of *Babel*, could relish all his delicates, when he saw the hand writing his ruine and destinie
Dan. 5. vpon the wall: when the interpretation of it was tolde him: when hee beheld the enemie rushing into the house with a naked sword in his hand, to slay him. And then his pompe, and then his power, and then his dignitie, his large dominions, and ample possessions, though all of them were such as were admired of all, could yet bring no comfort at all vnto him.

Reas. 1. First, disappointment is a torment vnto them, when they faile of that felicitie, which their delights seemed to be great with, and readie to bring forth into their lippes, and in place thereof, shall finde so many annoyances and troubles, which they neuer so much as suspected.

2 Secondly, God by a wise prouidence, will haue all worldlie delectations subiect, as it were, to putrifaction, & loathsomnes, that becóming somtimes vnsauory, they might at no time be so vehemẽtly longed for. We see now (notwithstanding that they proue so bitter, & all the griefs wherewith they fill many mens hearts) that fewe are to be found who hunger not after them with a greedie apperite, and what would they doe then, if they were priuiledged from all inconueniences, yeelding pure pleasures, without anie mixture of anie trouble or vexation?

And withall, heereby hee supporteth the heartes of his people,

people, that they should not be discouraged at the prosperitie of the wicked, as though they were preferred before themselues, sithence they beare so heauie burdens of great vnquietnes, when they seeme to be most fortunate and happie.

Instruction, that no man should satisfie himselfe in obtaining good things, vnlesse he receiue them with assurance of Gods fauour, and likewise enioy them by vertue of Gods blessing. *Heuah* thought, that the very hauing of her first sonne had bene the getting of a great substance, and therefore she called his name *Cain*, that is, a possession: but poore woman, she was deceiued in her expectation (as easily she might be through want of all experience) for he was so farre from being a possiō of any worth, as that he dispossessed her of that gracious son *Habel*, who was in deed a worthy possession. Whatsoeuer therefore thou wishest to haue made comfortable to thee, relie not vpon too much, as though of it selfe it could minister any comfort, how specious, profitable, or pleasant soeuer it appeare, but sue by praier to him that gaue it, that he would giue the ioyfull fruition of it. And be admonished by this, to seeke principally, and with greatest industrie, things which are aboue, to labour most for heauenly graces, which certainely would bring spirituall gladnes with them. Get faith rather then riches, & let thy heart be furnished with the feare of God, more then thy state and house, with all manner of treasures, and ornaments. Though thy wealth doe vanish, thy strength decay, thy greatnes decrease, thy friends forsake thee, or all these remaining, cannot preserue thy heart from griefes, & feares, yet thy godlines, thy wisedome, thy loue, thy mercie, thy patience, and the like, will abide with thee, and stand to thee, and suffer no miserie to seize vpon thee. *Vse.* Gen. 4.

Verse. 14. *House and substance are the inheritance of the fathers, but a prudent wife is from the Lord.*

IN the former sentence, by a liuely similitude, he shewed how noysome a bad wife is, and in this by an other argument, he maketh it appeare what a great benefit a good wife is. He Prooueth it from the efficient, that the Lord doth bestowe

her,and that in manner differing from his ordinarie and common giftures. Houſes, and lands are his gifts alſo, and ſo are *riches*, and all ſorts of commodities, but they are ordinarily, commonly,and mediately receiued from anceſtors,as fathers, grandfathers, and great grandfathers, to whom the Lord hath giuen power to get, and keepe goods, and a will to leaue them from hand to hand to their poſteritie. *But a prudent wife*, a godly,wiſe, and vertuous wife, and in like manner, a religious, diſcreet, and gracious husband, *is from the Lord*, made ſuch a one by his grace,and ioyned to the yoke-fellow.

Doct. 1 *Houſe and riches, &c.* No man can poſſibly haue poſſeſſions of equall valew with a good yoke-fellow.

This hath bene handled in the fourth verſe of the twelfth chapter, and remaineth to be further inlarged in the laſt chapter.

Doct. 2 *From the Lord, &c.* The more immediate any good gift of God is,the more pretious it is.

The bread which in the wildernes fell daily from the cloudes, was farre more notable, then if the *Iſraelites* had manured the ground, and bene prouided for of corne, and inned an haruеſt. And the birth of *Iſaac*, of *Iohn Baptiſt*, of *Samuel*, and the *Shunamites* ſonne,was farre more honourable then if their mothers had bene fertile, and apt to beare children. The

1.King.17.16. *handfull of meale in the barrell, and the little oyle in the cruſe*, which were long deked out to the poore widowe of *Sarepta*, were more to be eſteemed of, then all *Iezabels* plentie of victuals. And ſo was the oyle that was multiplied to the poore prophets widowe, for maintenance, and payment of her debts, then all

1.King.4. 2.King.20. *Achabs* treaſures. And was not *Hezechias* miraculous recouerie better for him,then if he had neuer bene ſicke, or to haue bene cured by Phyſitions? And the ſame might be ſaid of the raiſing vp of *Lazarus*, and *Chriſt* his healing many, of manifold maladies,in the Goſpell.

Iohn.11.

Reaſons. For the Lord doth by this make manifeſt his particular prouidence,and reſpect to theſe perſons,vpon whom his gifts and bleſſings haue after this manner bene confirmed.

Vſe. Conſolation to thoſe from whom he detaineth ſuch accuſtomed

ſtomed helpes and meanes of ſafetie, or ſuſtenance, as others wontedly enioy, and reſerueth them, by himſelfe, in a peculiar manner to be prouided for. In this caſe are many ſeeming wholy forlorne, and vtterly deſtitute of all aide and ſuccour, who may truely be ſaid to liue by faith, not onely for ſaluation, and euerlaſting life, for foode, apparell, harbour, and lodging, with other needfull things appertaining to this life. Their maintenance ceaſeth, their ſtrength faileth, their friends forſake them, their aduerſaries purſue them, and yet they are not without comforts, and refreſhings. They haue nothing to take too, or depend vpon, and yet behold they want nothing. *Eliah* found the fidelitie of this prouidence for his foode in the time of the great drought and ſcarcitie, when he could come by no other meate, but that which a *rauen* ſhould miniſter vnto him, and that kinde of creature is ſeldome a good purueyer, or cater, and yet was he no day neglected, as being diſappoynted either of *bread or fleſh*, for dinner, or ſupper. And S. *Paul* among others, had experience of the ſame for his preſeruation, in the time of his tribulations. *We are afflicted*, ſaith he, *on euery ſide, yet are we not in diſtreſſe: in ponertie, but not ouercome of ponertie.* We are *perſecuted, but not forſaken: caſt downe, but we periſh not.* 1. King. 6. 17. 2. Cor. 4. 8. 9.

The Lord hath a principall hand in all good marriages. A vertuous wife for a faithfull husband, is not a patrimonie bequeathed by parents, but a free, and ſpeciall gift beſtowed by God: though commonly procured by humane induſtrie, as a meanes of the match, yet deſtinated by a diuine decree as the appointer thereof. So much is expreſſed in the former chapter, where it is ſaide, that *he which* findeth *a wife* (meaning ſuch a one as is here ſpecified) *findeth a good thing, and receiueth fauour of the Lord.* This is euident to be ſeene in the caſe of *Iſaac*, and *Rebecca*: *Abrahams* ſeruant was well acquainted with this point, and grounded his praier vpon it, deſiring to knowe by a ſigne (which in deed was extraordinarie) what *wife God had ordained for his ſeruant Iſaack, and that he had ſhewed* mercie on his maiſter. And the effect was ſo apparant, that euen *Laban*, and *Bethuel*, were driuen to acknowledge it directly, and durſt not contradict, or goe about to croſſe it, ſaying, *this thing is proceeded* *Doct.* 3. Prou. 18. 22. Gen 24. 14. verſe. 50. 51.

d: d of the Lord: we cannot therefore say to thee, either *euill or good. Behold* Rebecca *is before thee, take* her, *and goe, that she may be thy maisters sonnes wife, euen as the Lord hath saide.* Now albeit his hand were more conspicuous then in dealing for *Isaac*, and making the voyage of *Abrahams* messenger so prosperous, yet it is exercised still, in other godly mens affaires of like nature, though not so much discerned.

Reasons. 1. First, by his spirit both men and women are made marriageable, that is, prepared with gifts and graces for the estate of wedlocke, and become meete companions for Christian yokefellowes.

2 Secondly, his prouidence disposeth of, and prospereth the occasions, motions, and proceedings thereof, in such sort, as all impediments are remoued, and those meanes made effectuall which are vsed for setting forwards of these matches. He frameth the affectiõs of the parties, that one should like of, and loue the other: he inclineth the hearts of friends that they should willingly consent, and giue incouragement thereto: he defeateth the practises of aduersaries, that they shall not preuaile in their oppositions against them. Euen those things which seeme casually to happen, and accidently to make either for their onset, or progresse, are purposely appointed by him, for the accomplishment of his will in that matter. As for example, doeth it not now appeare, that therefore *Elimelech* with his wife and sonnes were sent into the countrey of *Moab*, that *Chilion* should marrie *Ruth*? And for *Chilion* to marrie *Ruth*, that she might be knit both in alliance & affection to *Naomy*? And therefore to be so vnited to *Naomy*, that she might bring her with her to *Bethlehem*? And therefore to be brought to *Bethlehem*, that she and her waies might be knowne to *Boaz*? And therefore to be knowne to *Boaz*, that *Boaz* might haue due calling to chuse her for his wife? Adde hereunto her gleaning in the field, her lighting vpon *Boaz* his field, the humanitie which he did shewe vnto her, the refusall which the other kinsman made of her, doe not all these, and many other circumstances concurre together to bring this to passe, that *Boaz* should haue so good opportunitie to enioy her?

Instruction

Inſtruction for them that would ſpeede well, and finde good ſucceſſe in their wooing, and marriages, that they ſue to God for his direction and aſſiſtance, before they become ſuiters vnto the parties whome they affect, for the winning of their affections.

Abrahams Agent for *Iſaacks* match, in his wiſedome, ſawe that to be the beſt way for good ſucceſſe, and therefore followed it, and accordinglie proſpered, as by the ſtorie appeareth: and if he then were ſo prouident, and proſperous, for the benefite of an other, ought not euery wiſe man to be as prudent, and to take the ſame courſe, in anie matter of like importance, concerning himſelfe?

But withall, let him that deſireth to haue a good wife graunted to him, looke well to his owne ſoule, and take heede to his wayes, that he may be to her a worthie husband, and to God a faithfull ſeruant: Otherwiſe, his attempt to attaine her, ſhall all be fruſtrate, or her goodnes in the end, will make but little for his comfort. Hee muſt pleaſe him, and get his *fauour*, (as was cited out of the former Chapter,) which ſhall finde him ſo beneficiall, as to inrich him with ſuch a bleſſing.

It is promiſed in the Pſalmes, as a reward proper to them that *feare the Lord, and walke in his wayes*, to make them *bleſſed*, that their *Wiues ſhall be profitable*, and comfortable, fruitfull, and pleaſant, *like to the Vines, on the ſides of their houſes*: which falleth out when they are well graced before hand, and ſo by his goodnes put into their boſomes, or afterwards reclaimed from vices, and as it were trauſformed vnder their diſcreete gouernment. Pſal. 128. 3.

And ſo godlie men, afflicted with godles wiues, are not without hope of their reformation, for as much as hee is no leſſe able, or willing to worke grace in them that are alreadie married, then in thoſe that yet be vnbeſtowed and ſingle.

Verſe 15. *Slothfulnes cauſeth heauie ſleepe to fall, and a deceitfull perſon ſhall be affamiſhed.*

THe dangerous effects of ſluggiſhnes, are here ſet downe, and deſcribed, whereof ſome are ſinnes, and heedfullie to be ſhunned, and others are puniſhments thereof, and greatly to be feared.

The firſt is, immoderate and exceſſiue ſleeping, whereby mens callings and labours are neglected, their time loſt, and their wits and ſences dulled: and this groweth partly from the abundance of humors, by which the head is oppreſſed, & partlie from the want of cheerfulnes, whereby the heart ſhould be refreſhed: and therefore obſerue, that all ſluggards are lumpiſh, and like dead men, ſauing when they be about the practiſe or proiect of ſome thing vnlawfull.

This drowſineſſe of theirs, and diſpoſition to ſleepe, they are charged with, and challenged for, in the ſixt Chapter: *How long wilt thou ſleepe, ô ſluggard, when wilt thou ariſe out of thy ſleepe? &c.* Prou. 6. 9.

The ſecond is deceitfulneſſe, beeing inferred in the latter clauſe, as that which inſueth both vpon ſlothfulnes and ſleepines. For they that loſe their time, can neither get wealth well, nor keepe that which others haue formerly gathered by their trauell. Then muſt they needs fall into indigencie and want, and beeing not able to ſuſtaine the violence thereof, (for none are ſo impatient of pouertie, as thoſe who retchleſſie throwe themſelues into it,) they will liue by their wittes, and ſhift for themſelues, by falſhood and indirect courſes.

The third, which is the puniſhment of all the former, is famine, and miſerable neceſſitie, which their fraude and deceitfulnes doth double vpon them, and not preuent, or diminiſh. Or if it fall out that ſome by wrongfull dealing are holpen in their ſtate for a time, yet it turneth to their greater hurt, and deeper decay in time following: or if they thriue euen to their liues end, by their vniuſt and fraudulent practiſes, yet they ſhall rue it in the worldes ende, for the *miſeries* and plagues that will come

come vpon them, as Saint *Iames* doth teſtifie.

The ſenſe therefore of the ſentence is this: Slothfulnes cauſeth men to be ſleepie and deceitfull, and hee that is deceitfull, ſleepie, or ſlothful, *ſhall be affamiſhed.* Iam. 5. 1.

¶ Slothfulnes is a vice verie hurtfull both to bodie, ſoule, and outward eſtate. Drowſines is noyſome to the bodie, and for healths ſake to be auoyded. Deceitfulnes is pernicious to the ſoule, and for conſcience ſake to be abhorred: and affamiſhment is the deſolation of the ſtate, tending towardes the deſtruction of life, and therefore is with due circumſpection and prouidencie to be preuented. The euils that ſlothfulnes bringeth: See, Chap. 12. Verſ. 24 *Doct.* 1.

¶ *Affamiſhed, &c.* Vnrighteous dealing bringeth that miſerie vpon mens heads, which they are moſt afraid of. *Doct.* 2.

What thing is ſo dreadfull, grimme, and horrible, to all worldlie men, as penurie and neede? Gods wrath is not: the diuell is not: death is not: damnation is not: hell is not, (though all theſe in time will be,) for doe they not prouoke Gods anger, and make themſelues a prey to the diuell, and caſt themſelues into the mouth of death, damnation, and hell it ſelfe, to purchaſe profites, and keepe of pouertie? And yet miſtaking their way, the faſter, many would runne from it, through the by-paths of craft, and iniuſtice, the more haſt they make towards it, till at laſt they be deuoured of it. See Chapt. 10. Verſ. 4. & 12. V. 27.

Verſe 16 *He that keepeth the commandement, keepeth his ſoule: but hee that deſpiſeth his wayes, ſhall die.*

HE *that keepeth the commandement*] which in the integritie, and vprightnes of his heart, obſerueth the law of the Lord, to walk in the ſame, although he cannot fulfill it, beeking it as little as he can, though he cannot obey it ſo fully as he would, & is hũbled for his faults, whẽ he ſeeth his ſins, & trãſgreſſions, *keepeth his ſoule*, himſelfe, a part being put for the whole, he preſerueth the life both of his ſoule and bodie, from an vntimely death, & eternal deſtruction, not by the merit of his obedience,

but by the mercie of God, that rewardeth him for it: *But he that despiseth his wayes*, maketh no account how, or after what sort hee doth liue, nor hath care to be directed by the prescript rule of the holie word of God, *shall die*, shall certainely perish, and be destroyed for euer, at the last, though peraduenture he be spared for a season.

Thus standeth the opposition: Hee that keepeth the commandement, and regardeth his wayes shall liue: but hee that breaketh the commandement, and despiseth his wayes, shall die.

Doct. ¶ So much conscience as anie man maketh of obedience to Gods will, so much assurance he hath of saluation and safetie.

They that haue great care to shewe themselues obsequious, and faithfull vnto him, haue great cause to looke for protection and blessednes from him: they that are more remisse in performing those duties which his commandemēts require, must needes be more abridged of that comfort which his promises doe offer: and they which refuse to submit themselues to the authoritie of his word, or to do him anie seruice at all, must well vnderstand, that they are not to expect from him anie preseruation, or fauour at all, but rather punishments and vengeance. Let vs vs attend to the testimonie of *Dauid*, who speaketh his knowledge, and that by the experience which himselfe found in this case. *Because* (saith hee) *I kept the wayes of the Lord, and did not wickedlie against my God, (for all his Lawes were before mee,* Ps. 18. 21. 22. &c. *and I did not cast away his commandements from mee: I was vpright also with him, & haue kept me from my wickednes) therefore the Lord rewarded me according to my righteousnes, and according to the pureues of my hands in his sight. With the godlie, thou wilt shew thy selfe godlie; with the vpright man, thou wilt shew thy selfe vpright. With the pure, thou wilt shew thy selfe pure; & with the froward, thou setteſt thy selfe to wrestle. Thus thou wilt saue the humble (or poore people) and wilt cast downe the proude lookes.*

Reasons. First, nothing is more acceptable, or better pleasing to the Lord, then obedience, faithfully performed to his will: neither doth any thing more offend him, nor so much incēse his indignation, as the contempt, & small regard of his cōmandements.

For

For what saith *Samuel* to *Saul*, touching this same point? *Hath the Lord greater pleasure in burnt offerings, and sacrifices, as when the voyce of the Lord is obeyed? Behold to obey, is better then sacrifice: and to hearken,* is better *then the fat of rammes. But rebellion is as the sinne of witchcraft, and transgression is wickednes, and as idolatrie.*

Secondly, they that are beleeuers, and obedient, haue *Iesus Christ* for their mediator, and redeemer, and how then can but they be saued? but *to them which be disobedient* at the word, *he is a stone to stumble at, and a rocke of offence, and how then can it be that they should not perish?* 2. 1. Pet. 2. 8.

The Lord himselfe is the keeper of them that serue him, *his eyes are ouer the righteous, and his eares are open to their prairs: but the angry face of the Lord is against them that doe euill, to cut off their remembrance from the earth.* 3 Ps. 34. 15. 16.

Lastly, the promises and blessings of life, saluation, and happines, are all assured *to them that heare the word of God, and keepe it: to them that diligently obey the voyce of the Lord their God, and obserue and doe all his commandements:* and the threates for death, destruction, and miserie, are directed against those that shall *despise his ordinances, and whose soule abhorreth his lawes, so that they will not doe all his commandements, but breake his couenants.* 4 Luk. 11. 28. Deut. 28. 1. Leuit. 26. 14. 15

Instruction to deale soundly for our selues, and make cleere and manifest the good estate of our soules, confirming our hope with sure and infallible proofes of regeneration and grace, and not seducing our hearts with fallacious, and guilefull illusions. The Apostle would not haue *any man seeme to himselfe that he is somewhat, when he is nothing, deceiuing himselfe in his imagination,* but admonisheth *euery man to proone his owne worke, and then he shall haue reioycing in himselfe onely, and not in an other.* All the euidence that many haue of their saluation is this, that their acquaintance, who yet are vnacquainted with their hearts, and the course of their behauiour, commend them for Christians, and hope well of them: and so their whole comfort stands in the opinions which their neighbours conceiue, and not in any assurance that themselues obtaine. And diuers conclude *Vse.* Gal. 6. 3. 4.

of their owne ſafetie, by no other argument, but onely the ſight of other mens perills: that their life and condition muſt needes be good, becauſe the courſe and caſe of ſo many leaud perſons appeareth ſo bad: and ſo the very foundation of their confidence, is nothing elſe but a ſandie compariſon. 2. Terror for impious profane perſons, which bleſſe themſelues, when God curſeth them; which arrogate the promiſes of life, when he denounceth the threates of death: which *haue a roote of bitternes in them and ſay, peace ſhall be to me, although I walke according to the ſtubbornes of mine owne hart.* If they perſiſting in this their ſtubbornnes, & perpetuall peace, Gods ſeruants walking faithfully before him, ſhall finde eternall miſerie: for he is as iuſt to execute his threatnings, as kinde and gracious to performe his promiſes. Now it is impoſſible for Gods children to periſh, as it is for his owne nature and being to faile, and therefore behold the damnable ſtate of theſe preſumptuous miſcreants. If they wilbe blaſphemers, if they wilbe ſcoffers at religious exerciſes; if they profane the holy ſabbath, which the Lord hath inſtituted to be ſanctified: if they will deſpiſe the authoritie of their gouernours: if they will be proud, and high minded: if they wilbe vnmercifull and cruell: if they wilbe vnchaſt and filthy, or intemperate drunkards, or couetous earth-wormes, or falſe fingered, or falſe tongued, or allowe themſelues in any kinde of vicious behauiour, let them proceed in their leaudnes, and God will proceed in his righteouſnes: their ſecurtie will bring them no ſafetie, the more they contemne his words by ſinning againſt them, the more he will glorifie his words, by manifeſting the iuſtice, and veritie of them. And this may alſo ſerue to admoniſh all to beware, how they, neglecting the commandements ſo ſtrictly to be obſerued, in ſteed thereof, preſcribe to themſelues a worſhip which the braine of man hath inuented, and the will of man imbraced, without warrant of, and therefore contrarie to the word and will of the Almightie. As theſe are not to be numbred among the Atheiſts, becauſe they be not ſo impudently impious as they be, ſo neither are they to be reckoned among true worſhippers, becauſe they want that humilitie, and vprightnes which they haue.

Dan. 10. 19.

Mat 15. 9. Col. 2. 20.

For

For ſuperſtition ingendred by pride, and ſound religion gotten by grace, are ſo oppoſite, and contrarie one to the other, that no man can poſſibly haue in him the habite of them both together. And if the keeping of the commandements be of ſuch importance for the tranquilitie of the conſcience, to giue ſatisfaction therto for the certaintie of ſaluation, then diſſembling Chriſtians alſo, and fruitleſſe profeſſours of the Goſpell, muſt needes be voyde of all ſound comfort. For though they ſpeake of goodnes, yet they onely ſpeake, and practiſe not: and though they heare the voyce of God, yet *they be hearers onely, and not doers of the word*, as S. *Iames* ſaith, *deceiuing their owne ſoules*: whereas the promiſe is made to them *which are not forgetfull hearers, but doers of the worke, that ſuch ſhalbe bleſſed in their deedes*. For where knowledge, profeſſion, and tranſgreſſion, concurre together, the ſinne is the greater, becauſe it is ſcandalous, and wilfull, and the burden thereof the heauier, becauſe the heart is more priuie to it ſelfe of guiltines, and apprehenſiue of puniſhment. Iam 1.22.

Verſe.17. *He that giueth freely to the poore, lendeth vnto the Lord, and the Lord will repay him his reward.*

HE *that giueth freely*] which out of his compaſſion and mercie, without any carnall, or corrupt reſpect of his owne aduantage, miniſtreth foode, apparell, harbour, or any kinde of helpe and comfort, by word, or deed, *to the poore*, to them that are in affliction, of what ſort ſoeuer, eſpecially if they be Gods faithfull ſeruants, or ſeeme to be ſuch, lendeth to the Lord, not that he is beholden to vs, or receiueth any benefite at our hands: for what can we giue that he lent not to vs, nor is his owne, and in his power, to take, and diſpoſe of, to whom he will, without our leaue? but he is pleaſed ſo to accept of our beneficence to our brethren, as if himſelfe were thereby gratified, and had a good turne done to him: for men are many times pleaſured by that which is lent them in their neede, and are glad to buy the vſe thereof with loane, and therefore it is noted as a worke of mercie from a good man, not onely that Pſ.112.5.

he

he beſtoweth gifts, but alſo that he lendeth freely. So then God vouchſafeth to repute that which is paide vnto him, though imperfectly too, and ſcarce by the halues, to be as it were, a courteſie and kindnes from vs, as if ſome thing of ours were deliuered to him. *And the Lord will repay him his reward:* he will as faithfully recompence the merciſull man, as if he were bound thereto, and as an honeſt borrower will be carefull to pay that which he oweth. For of his grace he maketh himſelfe a debter, to them which are more in his debt, then their body, and ſoule, and all that they haue is worth.

Doct. Whatſoeuer good is done to godly men afflicted, is accepted of God, as done to himſelfe.

So farre is he from caſting off, and diſclaiming his people in their pouertie, and tribulations, as that at no other time in this life, he doth more profeſſedly acknowledge them, and publiſh the tendernes of his affection towards them. As what greater teſtimonie can there be of loue and kindnes, then this, that their enemies be his enemies: their friends his friends: their benefactors ſo graced and eſteemed of, as if they were become his creditors. We haue ſeene in ſome other place before, that

Prou 14.31. *he which oppreſſeth the poore, reprocheth him that made him, but he honoureth him that hath mercie on the poore.*

And our Sauiour himſelfe profeſſeth, that he preſently obſerueth euery where, all the mercie that is ſhewed by any to his poore ſeruants: and how he will requite the ſame hereafter, in

Mat.25.34. &c. calling them as bleſſed ones to the fruition, with him, of his celeſtiall kingdome, and why he will render them ſo great a reward, becauſe they fedde him in his hunger, gaue him drinke in his thirſt, and cloathed him being naked, &c: and after what manner they performed theſe duties vnto him, by exerciſing the ſame towards one of the leaſt of his brethren.

Reaſons. 1. First, he is obeyed therein, requiring ſuch care to be had of his needie and diſtreſſed people: and the greateſt loue, is ſhewed to him, for whoſe ſake thoſe poore Chriſtians are ſo mercifully intreated.

2 Secondly, the parties thus relieued are the ſonnes of God, and the brethren of Chriſt, as by the ſcripture laſt alledged, appeareth:

appeareth: and what tender-harted father, or well affected brother, would not gratefullie take the ſuccour and reliefe that is miniſtred to his deare children, or brethren in their neceſſities?

Thirdlie, they are neerer to our Lord *Ieſus Chriſt*, then one brother is to another, or child to the father: for they are members of him, fleſh of his fleſh, & bone of his bones, and as much regarded of him, as the apple of his eye: and therefore he is intereſſed in the fauour that the leaſt or feebleſt of them ſhall find at any time.

Encouragement for men to beſtow willingly, cheerfully, and liberally, on the poore Saints, ſithence their beneuolence is ſure to finde ſo good allowance, and will certainlie procure ſo large a compenſation. Can they put their ſtocke into a ſurer hand for ſafety, without any perill of loſing? Or can they meet with a more commodious banke for gaine, as to haue the principall doubled, and tripled, & increaſed more then ten thouſand fold? *Verſ. 2.*

If they would haue their ſtates ſufficiently prouided for, and their hearts cheerfull during life, and their conſciences comfortable at their death, and ſoules and bodies happie and glorious for euer, thē let them ſo implov their portion, and all the abilitie that is in them, that men may receiue protection, reliefe, counſell, comfort, or ſome refreſhing from them, and they may expect this munificent and kinglie retribution from the Lord.

Reproofe of their follie, which miſguiding their affaires without iudgement, are willing to doe nothing for them, by whom they looke to be anſwered nothing: for they account all that to be loſt which man repayeth not. See how vnthriftily they deale, and what euill husbands they are for their ſoules, in defrauding themſelues of ſo great a commoditie as they ſhould haue gained by taking God for their pay-maſter. It is not onelie a iuſt precept, but wiſe counſell, which Chriſt giueth in the Goſpell, as by the promiſe therevnto annexed, is manifeſt. 2.

When thou makeſt a dinner, or a ſupper, call not thy friendes, nor thy brethren, nor thy kinſmen nor thy rich neighbours, leſt they bid thee againe, and a recompence be made thee. But when thou makeſt a feaſt, call the poore, the maymed, the lame, and the blinde. And thou ſhalt be bleſſed, becauſe they cannot recompence thee: for thou ſhalt be recompenced Luk. 14. 12. 13. 14.

compenced at the resurrection of the iust.

Ob. But must men be careles of their states in prouiding for their saluation? Is all to be done for the soule, and nothing for the house? What shall I leaue my Children?

Answ. Prouidence for thy euerlasting state, doth nothing impaire thy present state, and thy liberalitie doth augment, and not diminish thy childrens prosperitie. Is the Lord so barren of wisedome, or destitute of power, as that he cannot inrich the one, but hee must impouerish the other? Or that he cannot
Ps 112. 1. &c. helpe the father, without hurting the childe?

A godlie man is described in one of the Psalmes, to be *mercifull, and full of compassion, and righteous.* But how then goeth the world with him and his posteritie? *His seede shall be mightie vpon the earth, the generation of the righteous shall be blessed.*
Ps 37. 25. 26. *Riches and treasures shall be in his house, and his righteousnes remaineth for euer.* And to the same purpose it is said in another Psal. *I haue bene young, and am old: yet I neuer saw the righteous forsaken, nor his seede begging bread. But hee is euer mercifull, and lendeth, and his seede enioyeth the blessing.*

3. Consolation to Gods afflicted children, which are in wants, or feares, or other calamities, that their case is not helples, though they cannot helpe themselues. For as much as the Lord vndertaketh to satisfie those that shall be helpfull vnto them, it is not to be doubted, but that some bodie will take his word, and shewe that mercie. He is not out of credit, though vnbelieuers dare not trust to his promise: for he hath many friends, manie seruants, many children, which will be ready for his sake, to doe all the good they can for anie of his that stand in neede of their aid. Who would not thinke himselfan happy man, if he might haue opportunitie, to doe seruice to the King, by pleasuring his sonne vpon anie occasion, especially in a weightie matter, & being required, and encouraged by him, with promise of great reward, and preferment to do it? Then doubtles shall the King of kings finde many loyall and well minded subiects, who for his sake, and their owne, will not be wanting to his distressed children, whom for the same end, he bringeth into such aduersitie.

Doth not our Sauiour intimate as much, when he recounteth not

not onely the varietie of afflictions which hee ſuſtained in his mẽbers, but likewiſe the readines of comforters to relieue him? When he was hungrie, ſome fed him: whẽ he was thirſtie, ſome giue him drinke: when he was naked, ſome clothed him: when he was ſicke, ſome viſited him: when hee was in priſon, ſome came vnto him: ſtill as his neede required, ſo were they preſt with remedies to ſuccour him.

Verſe 18. *Correct thy ſonne while there is hope, and let not thy ſoule ſpare, which is to kill him.*

Correct thy ſonne while there is hope,] chaſtiſe thy children of either ſexe, both by tongue & hand, with rebukes & ſtripes, being yet young & tender, & not growne ſtubborne, ſtiffe-necked, incorrigible, and paſt hope of amendmẽt, before they are accuſtomed to euill waies, or haue learned to deſpiſe the admonitions, menacings, rods, & ſcourges of parents. *And let not thy ſoule ſpare:* beware that thy fond affection withhold thee not from dooing this neceſſary dutie, which is, *to kill him*, leaſt thy too great indulgency to them, and cockering of them, turne to their deſtruction.

¶ Correction of children ought not to be ouerlong deferred.

So expedient and behouefull it is for the childe to be truely nurtured, that *Salamon* giueth word, for euerie louing, wiſe, and diſcreet parent, that he *will chaſten his ſonne betime.* Prou. 13.24.

Firſt, opportunitie, and hope of good ſucceſſe, which our text putteth vs in minde of, ſhould be a motiue to vs to auoid delay. The vnreaſonable wilde creatures be tameable when they are young, and tender plants are flexible, and may eaſilie be bowed hither and thither: and euills at the beginning may with leſſe difficultie be cured, and remedied.

Secondlie, the manner of Gods dealing with his children, is the beſt precedent for our dealing with ours, & he permitteth none of his to eſcape too long, before hee humble them, and take downe their harts, either by outward croſſes and troubles, or by inward teares and ſorrowes, or by ſome ſuch meanes as may beſt ſerue to make them feare and obey him. And as hee foreſeeth and worketh, ſo godly men alſo feele and enioy

the great benefite, and profitable effects that followe vpon the ſame. *It is good,* (ſaith the Scripture,) *both to truſt, and to waite for the ſaluation of the Lord.* And then, *It is good for a man that he beare the yoake in his youth. Hee ſitteth alone, and keepeth ſilence, becauſe he hath borne it vpon him.* Lam. 3. 27.

Vſe. Inſtruction to induce our ſelues to the diſcharge of this dutie, by ſuch motiues as may moſt ſtronglie perſwade vs therevnto. As that the diſeaſe of ſinne and follie is breeding in our childrens hearts in their infancie, and before they be able to ſpeake, and what is the medicine to cure it, but the rod of correction, which in great poſſibilitie and likelihood will bee a meanes to kill it?

Let neede therefore and loue, and hope preuaile with vs, and haſten our diligence to helpe them. But the ſtrokes of the twigges be painefull and ſharpe to their tender fleſh: and ſo are Alloes, and ſome other medecines for the wormes, vnpleaſant alſo and bitter to their taſte, and yet for ſafeties ſake, and preſeruation of their health, we will giue them thereof to eate, whiles they ſucke on their mothers breſts. And why then ſhould wee ſpeake, and doe ſo much againſt them, in ſeeming to pleade and deale for them, ſaying, they know not yet what correction meaneth: their owne diſcretion will teach them to amend their faults hereafter: their own rod will beate them in time, & learne them more wiſedome, &c. The ſmart of correction may make them to know the meaning of correction: & they are the more likely to be diſcreete for the amendement of their faults hereafter, if Gods diſcipline be vſed to them before: and it is beſt to be ſo inſtructed by the parents rod in child-hood, that they be not whipped with anie rods of their owne in riper age.

Doct. ¶ *To kill him, &c.* They ſhewe themſelues vnmercifull parents, which exempt their children frō due correction. See c. 13. v. 24

Verſ. 19. *Being in great wrath, remit the puniſhment: but if thou let him eſcape, yet applie chaſtiſement againe.*

IN the former ſentence was declared the neceſſity of correction, for the preuention of deſtruction, or danger of childrē, and what

what is the fitteſt ſeaſon to begin it, euen in their childhood. Now in this he admoniſheth euery man to take heede that he marre it not, or hinder the good effect thereof by his owne diſtemper. And therefore it is ſaid, *Being in great wrath*, when thou art in an angrie moode, and burneſt with furie, and hot diſpleaſure, *remit the puniſhment*, let paſſe for that time the puniſhment of the partie offending. *But if thou let him eſcape, yet applie chaſtiſement againe.* Neuertheleſſe, though for that time, and perhaps for that fault thou let him goe free, yet leaue him not ſo to himſelfe, nor ſuffer him to goe on ſtill vnpuniſhed, but when thou art more calme, and as occaſion ſhalbe offered, take him in hand, and chaſtiſe him.

¶ Correction is neither to be giuen in paſſion, nor omitted remiſſely. It is vnfit to ſeeke redreſſe of other mens faults, by committing as great our ſelues: or altogether to diſpence with, and paſſe ouer their offences to the hurt of their ſoules, becauſe it ſeemeth our ſelues are ouer-carried with corruptions. Both theſe are hurtfull extremities, but I will inſiſt eſpecially vpon the former, becauſe the perill of neglecting puniſhment appeared by the former ſentence, and other places of this booke. To the poynt therefore in hand, S. *Iames* ſpeaketh pertinently, though not particularly, when he ſaith, *The wrath of man, doth not execute the righteouſnes of God*, which euery one that inflicteth any puniſhment vpon an other, ought to doe. When the troubleſome *Iſraelites* had driuen *Moſes* that meeke ſeruant of God into a paſſion, by vexing of his ſpirit, euen he, for the time was not in caſe, ſo much as to reprehend them in that manner as became him, but ſpake vnaduiſedly with his lippes, both in rating of them, and neglecting to ſanctifie the Lord. And yeeld that *Dauid* might warrantably haue proceede againſt *Nabal* for his vnthankfull, churliſh, inſolent, and contemptible behauiour, yet what worke would he haue made in his rage, when for one mans fault he was reſolued to murther a whole familie?

Doct.

Iam. 1. 20.

Num. 20. 10.

Pſ. 106. 33.

1. Sam. 25.

First, a man in his diſtemper can hardly keepe meaſure in puniſhing, as the example laſt produced doth witneſſe, but ſhall by the ſore ſtreame of his anger, be carried to the practiſe of

Reaſons. 1.

violence, beyond all bonds of moderation.

2 Secondly, being in that ſort moued, and kindled with ire, the feruour and heate of his choller will ſo fire his tongue, that no graue and coole expoſtulations and admonitions, which put life into corrections, and cauſe them to worke, can be deliuered by it.

3 Thirdly, wrath and immoderate anger disfigure the face of a man, making his eyes and browes, and all his viſage, to looke fierce, and ill fauoured, and diſcouereth alſo the impotencie of his affections, and ſo he that is ſmitten (notwithſtanding that he be afraid of him) will yet by the ſight of theſe great infirmities, be brought to condemne and deſpiſe him.

Vſe. Inſtruction not to be ſuddaine and haſtie to ſtrike our vnderlings vpon the firſt apprehenſion of a fault committed, leſt we giue cauſe to our ſelues to ſmite our owne hearts afterwards with ſorrow and ſhame for our raſhnes. They that be ſo ſwift to fight, be commonly as ſlowe to examine the cauſe, or to pittie the offendor, and pray for him, or to conceiue hatred of the ſinne: or to deliberate in what manner they may beſt redreſſe it.

Vſe. Reproofe of them, that can neither fight nor chide, but onely in their fume, and when their blood is hot. They that be moſt boiſterous to ſmite with the fiſt (which will hardly proue to be Gods ordinance) and to lay about them with ſtaues, pitchforkes, and whatſoeuer is in their hands, haue vſually the leaſt care to reſtraine their people from vices, by ſeaſonable and moderate diſcipline.

Verſe. 20. *Heare counſell, and receiue inſtruction, that thou maieſt be wiſe at thy latter end.*

HAuing in the premiſes giuen precepts to parents and gouernours, he now conuerteth his ſpeech to children, and ſuch as in the Scripture come vnder the name of children, that is to ſay, all Gods people, to whom he doth offer himſelfe as a father, being readie to teach and direct them. And the firſt leſſon that he giueth vnto them is, that they ſhould

heare

heare counſell, lend an eare, and harken diligently with attention, to wiſe, and wholeſome doctrines and admonitions: the ſecond, that they receiue *inſtruction*, or correction, for the word ſignifieth both: that is, to ſubmit themſelues to, and make vſe of, and profite by, reproofes, threatnings, or chaſtiſements. And the reaſon of this exhortation, is both from the motiue that ſhould perſwade them thereunto, and the end that they ſhould propoſe to themſelues therein, and the happie ſucceſſe which they ſhould finde thereby, that *they may be wiſe in their latter end*, that their wiſedome may be manifeſted, and they reape the fruit thereof in their old age, or whenſoeuer they are readie to depart out of the world, not but that he would haue men to be wiſe alſo before, but to note, that all that time their heauenly wiſedome will ſtand them in beſt ſteed.

¶ A godly man ſhall haue the greateſt benefit of his pietie and graces, when he draweth neereſt to his death. *Doct.*

At the firſt they ſeeme burdenous, and troubleſome, in reſpect of the afflictions whereby they are often accompanied, as ſeede time, in appearance, doth onely deuour and ſwallow vp mens corne, and exact their labour and trauell, but afterwards they ſhewe themſelues comfortable and precious, as the beautifull ſight of harueſt, doth declare the commoditie of ſeede time. *The wicked is purſued in his miſerie: but the righteous hath hope in his death*, ſaith *Salomon*. *Marke the vpright man, and behold the iuſt: for the end of that man is peace*, ſaith *Dauid* in the Pſalmes. And when was the ſtate of the wiſe virgins made knowne to be better then that of the fooliſh, not when they tooke their lampes, or lighted their lampes, or prouided their oile, or went forth together, or waited together, but when the bridegroome came. Prou 14.32. Pſ.37.37. Mat.25.

Firſt, at their latter end the faithfull haue greateſt ſtore and plentie of graces: for they haue bene ſtill gathering, laying vp, and daily adding to their ſtocks, by learning, faſting, praying, ſhewing of mercie, diligence in their callings, mortifying of their corruptions, and diſcharging of many good duties. *Reaſons.* 1.

Secondly, then haue they greateſt neede and vſe thereof, 2. foraſmuch as they are to wreſtle with death, to reſiſt the aſſaults

of

of Sathan, both which would ſtirre vp all the infidelitie that remaineth in them, to diſcourage their hearts, were they not ſo well armed with the ſpirit of God, and a good conſcience.

3 Thirdly, then are they beſt ſeaſoned with humilitie, and patience, hauing paſſed through many temptations, and tribulations (as it falleth out to the greateſt number of the godly) and yet kept the faith, and therefore are moſt capable of, and readieſt for comfort, with the teſtimonie of Gods fauour, whoſe ſeruice they haue faithfully performed.

4 Fourthly, then they approach apace towards their reſt, and happines, their worke being finiſhed, and their wages readie to be put into their hands, they ſhalbe no longer yoaked with ſinnes and miſeries, nor detained from the fruition of perfect holines and glorie, but be ſatisfied with the fulnes thereof in the preſence of God their deareſt father, and of the Lord *Ieſus Chriſt*, their bleſſed Sauiour.

Vſe. Inſtruction to make our whole life, by liſtening to this counſell here commended vnto vs, and giuing inſtruction a practicall entertainment, a continuall preparation for a comfortable death. In the very firſt onſet to religion, religion if it be ſound, will direct mens minds to thinke of, and to guide their waies to prouide for their end. And therefore *Moſes*, or rather the Lord himſelfe, conuinceth the hypocryticall *Iſraelites*, neglecting ſo waighrie, and needfull a dutie, to be vtterly

Deut.32.29. deſtitute of all heauenly wiſedome. *They are*, ſaith he, *a nation void of counſell, neither is there any vnderſtanding in them: O that they were wiſe, then would they vnderſtand this: they would conſider their latter end.* Ob. But they ſhall meete with many troubles. Anſw. And they ſhall eſcape out of all troubles. Ob. But moſt men in theſe daies will thinke them to be fooles, and ſuch as knowe not what is good for themſelues. Anſw. But all men ſhall one day knowe them to be wiſe, and ſuch as haue choſen that which is beſt for themſelues, when the teſtimonie of Chriſt, and their owne happie condition ſhall giue them commendation of wiſedome before all the world. Nay, they are fooles, and knowe not what is good for themſelues, which purchaſe preſent delights, with their future calamities, like riotous

ſpend

ſpend-thrifts, waſting all their patrimonie at one banquet, or loſing their whole inheritance at one game. Such are the couetous, the ambitious, the voluptuous, and all thoſe that are in bondage to anie deceitfull luſts, and vanities. They pay deare for their wealth, though they get it, and for their preferments, and for their pleaſures, and for whatſoeuer they compaſſe, with a burden to their conſcience, and hazard of their ſoules.

Manie iudge them wiſe, and praiſe them for their pollicies now, which by ſight and experience of their miſeries, will condemne their follie hereafter; and themſelues moſt preſſed with puniſhments, will more then any other, bewaile their owne wilfulnes and madnes.

This then, to conclude, is wiſedome, worthie to be ſo called, and that which will beſteed a man at his latter ende, rather to haue a Legacie bequeathed to himſelfe in Chriſt his will, then to bequeath great portions to others in his owne will: and to haue aſſurance of ioyes and glorie to goe vnto, then a remembrance of pleaſures, & dignities, which he muſt depart away frō.

Verſe 21. *Manie deuiſes are in the heart of man: but the counſell of the Lord that ſhall ſtand.*

Manie deuiſes are in the heart of man,] ſundrie thoughts are in their minds, of hopes, and doubts, and deſires, and ſo they toſſe matters too and fro in their imaginations, how they may auoyd that which they feare, and accompliſh that which they deſire, and yet ſeldome bring them to anie effect, or when they do, it is not by force of their plotting or forecaſt. *But the counſell of the Lord it ſhall ſtand*; his will ſhall take place, whatſoeuer hee hath determined ſhall ſucceed, whether mens likings be to it, or againſt it.

¶ Things come not to paſſe by mens purpoſes, but by Gods appointment. *Doct.*

There is a maruellous agreement and conſent of the Prophets, and holie writers in this matter, though we will produce the teſtimonie onely of one or two, for confirmation thereof: as that of *Dauid* directly witneſſing the ſame truth, as cleerly,

Pſ. 33. 10. 11. and expreſſely as our Text hath it. *The Lord breaketh the counſell of the Heathen, and bringeth to nought the deuiſes of the people. The counſell of the Lord ſhall ſtand for euer, and the thoughts of his heart throughout all ages.*

And how farre different from this in ſenſe, and ſubſtance, is Lam. 3. 37. 38. that in the Lamentations? *Who is hee that ſaith, and it commeth to paſſe, and the Lord ſaith it not? Out of the mouth of the moſt high proceedeth not euill and good?*

Reaſ. 1. Firſt, his will is Imperiall, by which the whole world, both heauen and earth is gouerned and ſuſtained: It decreeth, and prouidentlie fore-appointeth the motions, actions, occurrents, and euents of euerie thing, whether weightieſt, or of ſmalleſt importance.

2. Secondlie, it is eternall and immutable, and not poſſiblie ſubiect to alteration.

3. Thirdly, it is abſolutely holie, wiſe, and righteous, that hee ſhall neuer haue cauſe to change it.

4. It is puiſſant, powerfull, and mightie, which neither man, nor Angell, nor anie, nor all creatures are able to reſiſt, and preuaile againſt.

Vſe. Inſtruction, that as neere as we can, we purpoſe thoſe things which he appointeth, and ſeeke his helpe in all our affaires, and ſo our thoughts ſhall ſucceed well, and our deſires be ſatisfied, by vertue of his decree and counſell. For ſo runneth the promiſe in the firſt Pſalme, to euery godlie man: he ſhalbe *bleſſed*, Pſal. 1. 2. 3. and *whatſoeuer he doth ſhall proſper*: And why? *For his delight is in the lawe of the Lord, and in that lawe hee meditateth day and night.*

2. Reproofe of their follie that oppoſe their practiſes to Gods words, ſeeking to ſet vp that which hee hath threatned to caſt downe, and to keepe downe that which he hath vndertaken to exalt.

As *Saul* would haue defeated *Dauid* of his kingdome, ſeeking to ſley him before hee ſhould obtaine it: and the malicious Iewes and Gentiles, would haue bereaued Chriſt of his glorie: hoping as they preuailed to take away his life, ſo by the hands of Souldiers, to ſtoppe him from riſing againe: and

the

and the idoltarous papists would haue suppressed the Gospell, attempting by fire & fagot, to deterre euery man from the profession of it. But what saith the Lord cõcerning all these deuises?

Why doe the Heathen rage, and the people murmure in vaine, against the Lord, and against his annoynted? Hee that dweleth in the heauens shall laugh: the Lord shall haue them in derision.

The Consolation for Gods people, against whome the purposes of the wicked, with all their wittes and forces are bent. See Chap. v. 1. 9.

Verse 22. *The desire of a man is his goodnes: and a poore man is better then a lyar.*

THe desire of a man.] that which euerie man ought most to wish and labour for in himselfe, and to esteeme and commend in others, *is his goodnes*, his pietie and religion towards God, his mercie, trueth, and vpright dealing towards men, and not a greatest rate, and earthlie pompe, and hee that in this manner doth good, and is faithfull and true, though he be poore, not hauing store and abundance of outward possessions, *is better*, in happier case, and more regarded of God, and good men, *then a liar*, then an impious, vnprofitable, and false man, though hee be neuer so wealthie.

¶ Vertue and weldoing, is the best ornament that anie man can be decked with. Saint *Paul* in effect doth say as much, and confirmeth the same, when hee declareth, that *the kingdome of God*, consisteth not *in meate and drinke*, and then, not in rich and costlie apparell, neither money, nor anie other corruptible thing, but in *righteousnes, and peace, and ioy in the holie Ghost. For whosoeuer in these things serueth Christ, is acceptable to God, and approued of men.* *Doct.*

And that exhortation which *Ecclesiastes* inferreth, as the scope of his whole booke, and hee is the verie quintessence extracted out of the same, maketh directlie for the point. *Let vs heare the end of all: Feare God, and keepe his commandements: for this is the whole man,* or whole of the man, without which, all that man is, or man hath, is nothing else but vanitie. *Eccl. 12. 13.*

First, vnlesse this were so, it would not be so often and earnestly *Reas. 1.*

neſtlie commaunded of God, as a matter of principall weight and moment: neither would the Scriptures commend it ſo much, as giuing preferment to the ſame aboue all other things in the world.

2. Secondlie, the price that was paide for it, and the parties for whome it is prepared, doe prooue the value thereof to be wonderfull great. For the bloud of *Chriſt* which was giuen for redemption, was alſo ſhead to purchaſe grace for vs. And it is a prerogatiue peculiar to Gods children, and *Chriſt* his ſpouſe, to be indued therewith, as it is ſaide in the Reuelation: *To her was granted, that ſhe ſhould be arayed with pure fine linnen,* Reu. 19 8. *& ſhining*; for the fine linnen is the righteouſnes of Saints.

3. Thirdlie, the rare and ſingular effects which it worketh, being peerleſſe, and admirable aboue all, giue teſtimonie to it, that no other thing is matchable with it. What will ſo much comfort a man in his trouble? what will refreſh him ſo much with hope, and at his death? what will bring him ſo great happines in heauen, and make him ſo glorious at the reſurrection of the iuſt?

Vſe. Inſtruction, for euery one with greateſt diligence to labour for that which the ſpirit of God doth commend as a thing euery way moſt deſireable. Which bringeth ſufficiencie, though a man had nothing elſe to take to, & without the which he ſhall want the vſe of euery thing, that in appearance, is not vnprouided of any thing. He that hath the outward man of his bodie clothed with vile rayment, as S. *Iames* tearmeth it, which may occaſion vaine men to deſpiſe him, and the hidden man of his hart vncorrupt with faith, loue, mercie, meeknes, humilitie, and Iam. 1. 9. other graces of the ſpirit, is not a little ſet by of God, neither would God haue him lightly regarded of his people, & though 1. Pet. 3. 4. an other weare on the outſide vpon his backe, gay clothing, as ſilkes, ſattens, veluets, gold, ſiluer, pearles, and precious ſtones, and be as richly clad as euer was *Salomon*, yet if within the inſide, in his ſoule, he be tattered & torne, with the ragges & patches of pride, enuie, crueltie, couetouſnes, impuritie, and other damnable luſts, the eyes of the Lord will abhorre him, and hee alloweth not his ſeruants to admire him.

And

And as much may be ſaid concerning all other excellencie, profites, and pleaſures, that without the feare of God, and a good conſcience, they are vanitie of vanities, and onely vanitie, they are nothing but vanitie, & vexation of ſpirit. If therfore we would not be cenſured for vaine perſons, let vs labour for that which is better then vanitie. Eccl.2.1.

Reproofe of thoſe that think goodnes not good enough for them, but deſpiſe, and deride it, as ignominious, and contemptible, and which they are aſhamed to giue any countenance vnto. They be baſe minded perſons in their iudgement, that giue themſelues to praying, hearing of ſermons, reading, and meditating of the Scriptures, ſanctifying of the ſabbath, that will be ſociable with them that vſe wholeſome conferences, and Chriſtian exerciſes. But as for themſelues, it is fit for men of their parentage, partes, and places, to ſweare, and whore, and quaffe, and carouſe, and make a trade of carding, and dycing, theſe be exerciſes they take to be agreeable to their education, and well beſeeming their degree: and to ſome that are not ſo much affected to theſe courſes, *pride is a chaine*, as the Prophet ſaith, *and crueltie covereth them as a garment*: and others reſigne ouer themſelues wholly to other manner of delights, that all of them loue nothing ſo much as ſinne, nor loath any thing ſo much as goodnes. 2 Pſ.73.6.

¶ *And a poore man, &c.* Pouertie is no diſparagement to the godly, nor wealth any preferment to the wicked. *Doct.2.*

Men are not to be eſteemed of according to their ſtate, but their honeſtie and worthines. He began this chapter with the ſame matter, and in the firſt verſe, the ſame point is confirmed, where it is ſaid, that *better is the poore which walketh in his vprightnes, then he that abuſeth his lippes, and is a foole.* And in the twelfth chapter: *the righteous is more excellent then his neighbour.* And in Eccleſiaſtes: *Better is a poore, and wiſe child, then an old, and fooliſh king, which will no more be admoniſhed.* There is in appearance, great oddes betweene an old man, and a child; betweene one that hath ſuch princely treaſures, and the other that is ſo bare and poore: betweene the high dignitie of an ancient king, and the lowe abiection of a poore boy: and yet if ſuch a meane Prou.12.26. Eccl.4.13.

inferiour be wise and teachable, he is in better case by the testimonie of this text, then a mightie superiour that is foolish and wilfull.

Reas. 1. First, God honoureth them that are vertuous, though poore, with all preferments of parentage, as adopting them to be his owne children: of dignitie, as aduancing them to be kings: of inheritance, as making them coheires with his onely begotten sonne: and he vilifieth them that are leaud and sinfull, though wealthy, with al disgraces, as reputing them fooles, and bondmen, and beasts.

2 Secondly, he hath exercised the deerest of his seruants with pouertie, as *Eliah* and *Paul*, and *Christ* himselfe, which he would neuer haue done, if it could haue made them vile and miserable: and he hath bestowed on the worst of his enemies these earthly riches, as on *Achab*, *Ieroboam*, and *Balthazzar*, which they should neuer haue gotten, if they would haue made them honourable and happie. For the vses, see chapter. 12. v. 26. and the first verse of this chapter.

Verse. 23. *The feare of the Lord* leadeth *to life, and he* that is indued therewith, *shall remaine satisfied, and shall not be visited with euill.*

The feare of the Lord] sound pietie and religion, a reuerence of his maiestie, ioyned with an vnfained loue thereof, *leadeth to life*, is by gods free goodnes, according to his promise through *Iesus Christ*, rewarded with a blessed and a comfortable life in this world, and a glorious, and eternall life in the world to come, *and he that is endewed therewith, shall remaine satisfied*: the man in whom this holy feare dwelleth, shall neither liue in miserable want, nor in feare or danger thereof, *but shall lodge satisfied*, as the word signifieth, shall constantly haue competent prouision, in the night he shall not care for the day following, nor this day be doubtfull how he shall doe to morrow, but he by whose prouidēce he is sustained at one time, will not faile to minister whatsoeuer is needfull at all times.

And

And ſhall not be viſited with euill, ſhall not be plagued with hurtfull calamities, and yet ſometimes tried with ſharpe aduerſities: and ſo are the two former promiſes touching life, and plentie, to be vnderſtood, that they are ſecured onely from a curſed death, or penury, which are puniſhments of ſinne, and ſignes of Gods diſpleaſure.

¶ Euery godly man liueth alwaies in ſafetie of his life. An vntimely death ſhall neuer ouertake him, and a kindly death ſhall neuer hurt him, but tranſport him to a better life. This is the current of all Gods promiſes, and the ſtreame of his mercies runneth this way, and *Chriſt* had loſt his ſufferings, and died in vaine, without any benefit to his people, if he had left them in a periſhable eſtate, and not deliuered them from the power of death. *Doct.* 1.

Conſolations of this nature were familiar with him, and flowed continually out of his gracious lippes: *I am the reſurrection, and the life: he that beleeueth in me, though he were dead, yet ſhall he liue. And whoſoeuer liueth, and beleeueth in me, ſhall neuer die.* Iohn.11 25. 26

Verily, verily, I ſay vnto you, he that heareth my word, and beleeueth in him that ſent me, hath euerlaſting life, and ſhall not come into condemnation, but hath paſſed from death vnto life. Ioh.5.24.

He is not the God of the dead, but of them which liue: for all liue vnto him. See chap.11. 19. Luk.20.38.

¶ Shall remaine ſatisfied, &c. Godlines procureth ſufficient prouiſion for mens outward eſtates. *Doct.*4.

The Lord doth not onely vndertake for the ſaluation of his peoples ſoules, but he is alſo prouident for their bodies. *He that* diligently, and principally *ſeeketh the kingdome of God, and his righteouſnes*, ſhall be ſure to haue all other needfull things, as foode, and apparell, and the like, *miniſtred vnto him.* The Lord purpoſeth, as he promiſeth, and will vndoubtedly performe it, when he ſaith, *Feare ye the Lord ye his Saints: for nothing wanteth to them that feare him. The lions doe lacke and ſuffer hunger, but they which ſeeke the Lord, ſhall want nothing that is good.* Mat.6.33. Pſ 34.9.10.

They are the children whom his prouidence doth ſpecially care for, and all others fare the better for their ſakes. And if our heauenly father be ſo rich and bountifull to birds, and beaſts, *Reaſ.*1.

and

and fishes, and serpents, and wicked people, how much more will he exceed in goodnes towards his owne sonnes and daughters?

2 Secondly, godly men are industrious and diligent in their callings, and so their labours are blessed vnto them; and their prudent frugalitie and thriftines make a way for the increase of their substance and possessions. For *a diligent hand maketh rich:* and *in all labour there is abundance*, as diuers texts of Scripture do testifie.

Prou.14.22.

3 Thirdly, godlines bringeth *contentment*, and their minde is satisfied with their allowance, be it much or little, iustly iudging that to be enough for them (for so God doth make it to be) which others would murmure at, as an incompetent, and too short a pittance for their hungrie appetites. *I haue learned* saith *Paul, in what state soeuer I am, therewith to be content. And I can be abased, and I can abound: euery where in all things, I am instructed, both to be full, and to be hungry, and to abound, and to haue want.* See chapter. 10.v.3.

1.Tim.6.6.

Phil.4.11.12.

Doct. 3. ¶ *Not visited with euill, &c.* Nothing that is hurtfull can befall any man that is godly.

When pouertie would turne to his annoyance, he may be well assured that he shall neuer be poore: when sicknes would be noxious, and harmefull, his health shalbe continued: and the like may be said, of disgraces, of molestations, of losse of friends, or whatsoeuer may be incommodious vnto him.

The testimonie of the Prophet, being in substance Gods promise, is of large extent, saying, *they that loue thy lawe shall haue great prosperitie, and they shall haue none hurt.* And the speech of *Eliphas* to *Iob*, is of no small force, when he saith, *He shall deliuer thee in six troubles, and in the seuenth, the euill shall not touch thee. In famine, he shall deliuer thee from death: and in battell, from the power of the sword. Thou shalt be hid from the scourge of the tongue, and thou shalt not be afraide of destruction when it commeth.*

Ps.119.165.

Iob.5.19.20.

Reas. 1. First, euery one that feareth the Lord, is greatly beloued of him, more then the dearest child of the kindest father, or the sweetest babe of the tenderest mother, his eye is alwaies vigilant for their safetie, his watchfull prouidence continually guarding

guarding of them. He is neither heedles of them in the day, nor ſleepy in the night, nor remiſſe in looking to them at any time. Hee ſeeth and fore-ſeeth, becauſe he fore-appointeth all things that ſhall befall them: he knoweth, and fore-knoweth, the euent of euery thing that commeth to paſſe, whether it will be helpfull, or hurtfull; whether it will be for their benefite, or hinderance; whether it will be for their ſafetie, or perill; their credite, or reproach; their peace, or trouble; their comfort, or ſorrowe. No future effect can formerlie be hidden from him, becauſe hee hath not alone the diſpoſing of actions, or of things that are to fall out, but likewiſe of the ſucceſſe, and iſſues thereof. Then conſider whether it be likely that he will allow poyſon to be miniſtred to his darling in ſteed of Phyſicke, when he is not ignorant that it would certainly kill him, or miſchiefe to light vpon the righteous for their deſtruction, or to doe ſo much as the leaſt harme vnto them.

Secondly, the holie Angells are miniſtring ſpirits, attending on the people of God, and their office is to looke well vnto them, euerie where, and at all times, ſo long as they ſerue him: for ſo are they commanded by the Lord. Vnleſſe then they would become ſinfull againſt God, and turne diuels (which they cannot doe, becauſe they ſtand by vertue of election) they muſt needes be faithfull to Chriſtians, and watchfull for their ſafetie. And therefore the ſpirit of God giueth his word for their fidelitie, and promiſeth to the godlie good protection and ſafegard by their miniſterie, in this manner: *There ſhall none euill come vnto thee, neither ſhall anie plague come neere thy tabernacle. For hee ſhall giue his Angells charge ouer thee, to keepe thee in all thy wayes. They ſhall beare thee in their hands, that thou hurt not thy foote againſt a ſtone.* Pſ. 91. 10.

Inſtruction, to ſet our ſelues to feare the Lord, and to ſeeke this celeſtiall grace aboue all things, ſithence it hath ſuch worthie vertues in it. *Vſe.* 1.

Will it be an Armour againſt weapons, a ſtore-houſe againſt wants, a preſeruation againſt diſeaſes, a deliuerer from death? Will it worke our indemnitie, and ſaue vs harmleſſe from the poyſon and venome of paines and griefes, and loſſes, and of all

ſortes of croſſes, troubles, and afflictions? why liue wee ſo much without it, and may ſo eaſilie haue it? why make we no more reckoning of it, ſithence it is ſo precious, profitable, and neceſſarie?

Beſide the deſire of Gods glorie and fauour, which ought principallie to be regarded: beſide the reſpect of life eternall, which is moſt earneſtly to be ſought for: our health, our ſafetie, our peace, our plentie, and euery thing of this nature, might be forcible motiues to allure vs to religion, ſeeing the Lord is pleaſed to make it ſo beneficiall vnto them.

2 Conſolation to them who haue imbraced this holie feare of God, who faithfullie obey and pleaſe him, they haue immunitie, not from aduerſities: (for fewe are afflicted with ſo manie troubles as they are tried with: fewe ſo much depraued, maligned, and moleſted as they bee) but from all plagues, and perils, and miſeries.

They are alike ſafe in euerie place, euen in the middes of their mortall enemies, as among their kindeſt friendes: and likewiſe at all ſeaſons, as well when they are moſt practiſed againſt, as when nothing is intended to their hurt: when they lie in the bottome of aduerſitie, as when they ſit in the toppe of proſperitie. For theſe cannot ſeparate them from the loue of God, nor the hope of ſaluation, nor the conſcience of well-

Rom. 8. 28. doing.

And to conclude, *wee knowe that all things worke together for the beſt, to them that loue God,* ſaith the Apoſtle.

Verſe 24. *The ſlothfull hideth his hand in his boſome, and will not put it to his mouth againe.*

SAlomon hath often tolde vs the nature and qualitie of the ſlothfull, and the miſery and want, which of force they muſt indure, by meanes of their ſluggiſhnes, notwithſtanding becauſe the number of them doth daylie increaſe, and this hurtfull vice groweth ſtronger, and more violent in them, he contenteth not himſelfe with ſo manie aduertiſements, which hee hath alreadie giuen vs, but to the ende that wee may take more heed

heed of it, or else be more inexcusable, and iudged worthie of greater penurie: he repeateth here againe the mischiefe that it worketh in him ouer whom it getteth dominion, describing the same by an hyperbolicall, or excessiue kind of speaking, saying, that *hee hideth his hand in his bosome*, not setting it to worke, but withholding it from labour, *and will not put it to his mouth againe:* to auoyd the colde, and for loue of ease, he holdeth it in a warme place, and though the distance be but small betweene the bosome and the mouth, yet hee is vnwilling to bring it from the one to the other, so much as to feede himselfe: for though he doe it (compelled therevnto by necessitie) yet he doth it with difficultie and *griefe*, as it is saide in an other chapter. Prou.26.15.

Not that hee setteth so little by his meate; for none are so hungrie after honie, as the idle Drones: but it is a torment vnto them to take anie paines for it: their desire is, that others should trauell for them, and put their meate into their mouthes also, if shame would permit it.

So then, the hands of lazie persons are as it were bound with the loue of ease, which they preferre before matters of profite and necessitie; especiallie concerning the soule, and the spirituall foode thereof, euen the word of God; whereby onely it is to be sustained.

Verse 25. *Smite a scorner, that the foolish may beware: and reproone the prudent, and hee will vnderstand knowledge.*

Smite, either put to death, if thou be a magistrate of that authoritie, and the cause so require, or otherwise punish according to thy place, *the scorner*, a refractary person, him that contemneth and derideth all admonitions and instructions, one, of whome there is no hope of amendment: for a scorner is in the highest degree of transgression, *that the foolish*, such as through simplicitie and ignorance are caried forewards to euill, *may beware*, may be better brought to a sight of their faults, and the danger thereof, and penitently reforme their wayes. Psalm.11.

And reproone the prudent, giue an easie rebuke to him that hath wisedome, *and hee will vnderstand knowledge:* he shall not neede to be smitten, as the scorner, nor be brought to see others punished, as the foolish, but an admonition or reproofe will sufficientlie worke vpon him, both for information and reformation.

Doct. ¶ Though obstinate persons be excluded from good counsell, yet they are not to be exempted from due punishment. Hee
Prou 9 8. that saide before, *Rebuke not a scorner*, doth here commaund to *smite a scorner:* and this of *Salomon*, that stripes should be
Mat. 7. laide vpon him, is nothing contrarie to that of *Christ*, that pearles should not be cast before him.

An iniunction for this proceeding, is expressely giuen by the Lord himselfe in the Lawe; *That man that will doe presumptuouslie, not hearkening vnto the Priest (that standeth before the*
Deut. 17. 12. 13. *Lord thy God to minister there) or vnto the Iudge, that man shall die, and thou shalt take away euill from Israell. So all the people shall heare, and feare, and doe no more presumptuouslie.*

Reasons. First, the ruler standeth charged with their crimes, vntill he
1. hath discharged his dutie, by inflicting iust penaltie vpon them for the same.

2. Secondlie, the place, (whether it be familie, if the contempt be priuate, or towne, or Countrey, according to the extent of the Gouernours iurisdiction, if the contumacie be publicke) cannot well be purged from the guiltines of such foule offences, without the punishment of the offenders. That of Deuteronomie prooueth it, saying, *Thou shalt take away euill from Israell.*

3. Thirdly, though the contemptuous person smitten, be nothing bettered by it, but stand out desperatelie, in his pertinacious peruersenes, yet their smart and shame, will be exemplarie, and for example to others, as the fore-cited allegation doth witnesse, hauing also an other sentence of this booke consenting with it, and saying, *When the scorner is punished, hee*
Prou. 21. 11. *that is simple waxeth wise, &c.*

Fourthly, by the execution of Gods iustice vpon these stiffe-

ſtiffenecked and vnreclaimeable rebelles, they are made leſſe inſolent, and triumphant in their wicked courſes, they ſhall finde ſmall cauſe to glory in their ſucceſſes. Whereas through the want thereof, they growe arrogant, and audacious, and outragious, and take vpon them to be ſtrikers of others.

Reproofe of them that are too fauourable, too impudent, and godles ſcorners, giuing them libertie to liue as they liſt, permitting them to goe, runne, ride, and flie forwards in all abominable courſes, with impunitie. They may ieſt, and make ſport at the ſeruants, and all the ſeruices of the Lord: they may blaſpheme the glorious name of God, with hideous, and horrible, ſtrange, and new deuiſed oathes, as though the diuell himſelfe had taught them to ſpeake altogether in his language: they may not onely prophane the ſabbath, but moſt contemptuouſly, and with the greateſt deſpite trample vpon it: and ſo likewiſe profeſſe, and ſet vp the trade of diſobedience, crueltie, impuritie, and all kinde of iniquitie, and yet who almoſt is he that draweth out the ſword of his authoritie, either publicke or domeſticall, to reſiſt and ſuppreſſe their execrable villanies. *Vſe.*

Many parents ſo traine vp their children, that they are imboldned by their example and allowance, to contemne all that God or man ſpeaketh againſt their ſenſuall and enormous behauiour. And many maſters make their houſes kennels of deſperate ruffians, and ſties of ſwinish drunkards, giuing them a tolleration, or incouragement rather, to beray their families, with their impious, filthy and vicious behauiour. Ob. It is bootles to correct them, there is no hope of their amendment, no ſeueritie will ſerue the turne to tame them. Anſw. Yet it is not bootles to obey God, who commandeth thee to *ſmite* them: and he can turne their puniſhment to the profite of others, that they by the benefite thereof, may eſcape vnpuniſhed: and this is worth the paines, and this will ouerpoiſe all their murmurings, that thou doeſt diſcharge thy dutie, righteouſnes is exerciſed by thine hand. The Lord plagueth many whom his plagues conuert not, and yet he ſtriketh not one ſtroke in vaine, becauſe his iuſtice is exalted, his name is honoured,

noured, and his people are either awed, or else comfortable by the same.

That wise men must sometimes be rebuked, and how vse-full it will be vnto them for increase of their graces, see chapter.9.v.8.9.

Verse.26. *A leaud and shamefull child, spoyleth his father, and chaseth away his mother.*

A *Leaud and shamefull child*] one that is graceles, and giuen to riot, and other sinfull waies, whereby his parents and friends are made ashamed, *spoileth his father*, doth him as much harme, as if he brake into his house, and robbed him, or came as an open enemie to make spoile of all that he hath: and many spare not their parents state in deed, but either filch away their goods, and set them in debt and arreareages, by their wastfulnes, *and chaseth away his mother*, so alienateth her affection from him, by his rude and rebellious behauiour, that she flieth, as it were, his presence, and is glad when she is out of his sight: & sometime groweth to that vnnaturall inhumanitie, and more then barbarous and sauadge outrage, that he driueth her out of his presence by rayling and bitter speeches, yea expelleth her out of the house, and turneth her out of doores, when once he commeth to his inheritance. See chapter. 10. v. 1.

Verse.27. *Leaue off, my sonne, to heare any more the instruction that causeth thee to erre from the words of knowledge.*

L *Eaue off, my sonne*] though in former times when thou wast the disciple of deceiuers, and the child of wrath, thy eare was open, and readie to heare such lessons as poysoned thy heart, yet now that thou art become the scholler of me wisedome, and begotten to be my child, as being Gods child, now desist from that hurtfull and pernicious course, *cease to heare any more the instruction*, that pestilent and infectious counsell and doctrine, which is deliuered for instructiō, & carrieth a shew of truth

truth and wisedome, and yet will cause thee *to erre from the words of knowledge*, either peruerting thy minde with erronious opinions, or corrupting thy heart with sinfull affections, or deprauing thy waies with leaud and wicked behauiour, so that either thou shalt not vnderstand *the words of knowledge*, the heauenly doctrines of Gods holy word, whereby sound knowledge is obtained, or else wilt be inticed to transgresse them.

¶ Whosoeuer will proceed constantly in the waies of God, must take heed of seducers. *Doct.*

Our Sauiour *Iesus Christ*, giuing many picked and choise precepts for true happines, in his sermon on the mount, and vttering not a word, that tended not directly thereunto, doth single out this as a matter of no small importance, saying, *Beware of false prophets, which come to you in sheepes cloathing, but inwardly are rauening woules.* And S. *Paul* doth strictly admonish the *Ephesians*, that they should *not be children wauering, and caried about with euery wind of doctrine, and by the deceit of men, and with craftines whereby they lie in waite to deceiue.* Mat. 5. 15. Eph. 4. 14.

That the word and spirit of God should be the pilot of their consciences, and not suffer their hearts, without sterne, or ancre, to be committed to the subtill blasts of the false Apostles: and like men of wisedome and discretion, they should keepe their stocke of grace and truth, and not like sillie boyes fall to gaming with the cogging corrupt teachers, and so lose their patrimonie. And S. *Peter* mingled precepts with promises, to the three thousand whom he conuerted together, teaching them, not onely the way to saluation by faith in *Christ*, but the meanes of perseuerance in the same, with due care of themselues, and to that end he besought them, and exhorted them, saying, *Saue your selues from this froward generation.* Act. 2. 40.

First, deceiuers are maruellous cunning, and wily in their trade; the diuell hath taught them his art, and helpeth also in his seruice. *Reas.* 1

There is no cause so vile and bad, but they by painting and varnishing of it, can make it seeme very iust and good: neither

is

is there any ſo equall and right, but they, by caſting the mire of calumniations vpon it, can make it looke as though it were wrongfull and naught. Their ſpeeches are charmes and inchantments, as the Apoſtle ſaith, *O fooliſh Galathians, who hath bewitched you, that ye ſhould not obey the truth?*

When *Eue* would giue eare to Sathan, he made her beleeue that the Lord himſelfe was not well minded towards her, and her husband, in reſtraining them rom eating of any fruit, and that he in good will did ſeeke their welfare, in perſwading them to take their libertie, and breake his commandement.

2 Secondly, mans nature is ſubiect to error, and his ſoule very apt to be peruerted: flaxe, tinder, and gunpowder, are not more readie for to take fire, then our hearts are prone to take infection.

Vſe. Reproofe of their temeritie and raſhnes, which being confident of their owne wittes and ſtabilitie, aſſure themſelues that no fallacious ſophiſmes can beguile their minds, nor any alluring perſwaſions ſhall moue their hearts: and therefore giue libertie to Browniſts, and Papiſts, and the moſt perilous enemies of ſanctification to diſcharge all their ſhot againſt their naked breſts. Let them ſay what they will againſt the goſpell of *Chriſt*, againſt the miniſterie of God, againſt the miniſters of God, againſt the worſhip of God, againſt the people of God, all ſhall be heard whatſoeuer they ſay. Ob. But themſelues are ſound and ſetled in the truth, and therefore they are in hope of doing good, but not in perill of receiuing hurt. Anſwr. This is true, if they be ſufficiently qualified with gifts fit for ſuch an imployment: if they haue a calling thereunto, the Lord ſetting them on worke: and if vpon the ſight and ſenſe of their owne corruptions, they ſeeke aſſiſtance and preſeruation from heauen, otherwiſe they are like to worke no better a cure vpon others, then an healthy man doth by blowing vpon the diſeaſed, nor yet may expect better ſafetie to themſelues, then he that is whole getteth from the breath of the infected. How many profeſſing hoſtilitie againſt poperie, haue turned papiſts by reaſoning with papiſts? And how many are declined and fallen to Browniſme by taking vpon them to reduce the Browniſts?

the ſhewers of hurtfull conferences, which haue almoſt extinguiſhed their zeale, and drawne them into many euill waies which before they were afraid off.

Inſtruction to auoid euill companie as much as we may, if we would not haue euill counſell to annoy vs. *A companion of fooles ſhall be made worſe,* ſaith he, in the thirteenth chapter.v.20. where thou maiſt ſee more concerning this vſe. 2.

Verſe.28. *A wicked witneſſe mocketh at iudgement, and the mouth of the vngodly ſwalloweth vp iniquitie.*

A *Wicked witneſſe*] a witneſſe of *Belial*, as it is in the Hebrew text, one that the diuell himſelfe, and his owne wicked diſpoſition ſubborneth to periure and deale corruptly, *mocketh at iudgement*, not onely giueth in falſe euidence, but doth the ſame of ſet purpoſe, maliciouſly, and without any fare, making no more account either of right cauſes, or of magiſtrates that are placed to execute iuſtice, or of God himſelfe that will puniſh falſe witneſſes, then of a ieſt, or things to be laughed at. *And the mouth of the vngodly will ſwallow vp iniquitie.* This he alleadgeth as a reaſon of that his vntruth and falſehood in witnes-bearing, becauſe he is deſperately ſinfull and bad in all his behauiour. *His mouth*, himſelfe vile wretch, yet the mouth is mentioned becauſe of the allegorie, *ſwalloweth vp iniquitie*, committeth all villainies, with as great delight and pleaſure, as drunkards doe ſtrong drinke, or gluttons delicious meates.

A wicked perſon may eaſily be made a falſe witneſſe. *Doct.* 1.

He that is diſordered in his ordinarie behauiour, will make no bones to giue a falſe teſtimonie before the magiſtrate. *Iezabel* had that in her head to helpe her husband with, ſo ſoone as euer ſhe knewe the cauſe of his paſſionate diſcontentment, and vndertooke forthwith to bring *Naboths* vineyard to his hand: for it ſeemeth that ſhe had made triall of ſuch mens ſeruice before that time: and therefore writeth to the elders and nobles of *Iſrael*, preſcribing whome they ſhould imploy, *ſonnes of Belial*, vnthriftie perſons, diſſolute rake-hells: and what they 1. King. 21. 10.

should appoint them to say, that *Naboth* did blaspheme God, and the king, not once making doubt, but that such might quickly be prouided, and would in that manner be directed, and so it fell out accordingly. And the hie priests, and other aduersaries of *Christ* knew well that so many leaud fellowes conuersing with them, false witnesses were not farre to be sought, nor hard to be found, but would be there present, and made readie for their turne with fewe howres warning.

Reas. 1. First, all that liue inordinately, and lead a wicked life, beare iustice a deadly grudge, for that it iustly threatneth to cutte them off for their due deserts: and so also haue they a quarrell against righteous men, because they disalowe their vnrighteous dealing: and therefore when they pretend in shewe to testifie the truth, and to speake their knowledge, they meane in deed to be reuenged on their aduersaries, and to speake against the truth which they certainely knowe.

2 Secondly, such as maintaine the foulest matter, are vsually the dearest friends vnto them, as being not onely their fellowes in the seruice of sinne, but euen their brethren the sonnes of Sathan: besides, that the tongue of the one sort is set to sale for a price, and the hand of the other is readie to hire it with wages.

3 Thirdly, they are destitute of the feare of God, they dread no danger, they conclude of impunitie, or else they would not be so licenticus in all the rest of their waies, and what will they not vndertake then (when as it seemeth to them they may goe through stitch with it in safetie) to hurt their foes, to helpe their friends, and greatly to benefite themselues?

Vse. Instruction for iudges and all other gouernours to be very circumspect in the choise of Iurours, the admissiō of witnesses, and proceeding vpon the accusations or depositions of dissolute persons, vnlesse other circumstances doe confirme their testimonies. And as little heede should be giuen of euery man, to their priuate tales and reports, which way so euer they tend, whether to the extolling of the wicked, or depraying of the godly: what is to be thought of *Belials* sonne, but that as an obedient child, he will applie himselfe to *Belials* busines?

His

¶ *His mouth ſwalloweth vp, &c.* The greater delight any man taketh in ſinning, the more grieuous a ſinner he is. *Doct.2.*

Notorious and hainous offendours are thereby deſcribed in the fourth chapter almoſt after the ſame manner as in this place, but ſomewhat more largely, and clearely: *They cannot ſleepe except they haue done euill, and their ſleepe departeth, except they cauſe ſome to fall. For they eate the breade of wickednes, and drinke the wine of violence.* And *Zophar* foretelling the plagues and miſeries that are readie to lay hands on a cruell man, and one that is ripe for deſtruction, ſaith, that *wickednes was ſweete in his mouth, and he hid it vnder his tongue, and fauoured it, and would not forſake it, but kept it cloſe in his mouth.* He tooke it for a daintie morſell, and fed vpon it, and reliſhed it ſo well, that he was willing continually to be chewing of it. Prou 4.15.16 Iob.20.12 13

Firſt, the more delight a man taketh in ſinne, with greater feruencie he loueth the ſame: and according to the loue that he beareth thereunto, is his hatred and enmitie againſt God, and his word. *Reaſ.1.*

Secondly, his affection to wickednes conuinceth him to be carnall and fleſhly: for *they that are after the fleſh ſauour the things of the fleſh.* Yea ſuch a one is not onely fleſhly, but fleſh it ſelfe, in full proportion, which is odious and loathſome to the Lord. For though they that haue the ſpirit doe ſometimes ſlippe into ſinnes, yet they hate them, and mourne for them, and reioce not in them. 2 Ro.8.5.

Thirdly, his heart is the harder, and further from repentance, by how much his luſt and deſire is more ſatisfied in euill: it argueth that men *are paſt feeling*, and remorſe, when *they giue themſelues to worke wickednes with greedines.* See chapter.10.23. 3 Ephe.4.19.

Verſe.29. But *iudgements are prepared for theſe ſcorners, and ſtripes for the backe of fooles.*

THe behauiour of theſe contemptuous perſons was declared in the former ſentence, and their recompence followeth in this: for all their cunning and ſcorning ſpee-

ches, *iudgements*, punishments, many, and of diuers sorts: for the plurall number noteth the multitude and varietie of them: *are prepared for scorners*, not onely appointed, but readie to be executed vpon them, either by the magistrate, or else by the Lord himselfe, in this life, or in that which is to come, or in both. *And stripes for the backe of fooles*, sharpe and seuere plagues, resembled by the scourging of bondmen, are in a readines both for the soules and bodies of these malicious and incorrigible *fooles*, which shall not lightly be chastened, but greeuously, and extreamely tormented, to their destruction. For the preparation doth argue some exquisite torture, as fire prepared for the diuell and his Angels: and *Tophet* prepared of old for that cursed king of *Assur*, &c.

Mat 25.41. Isay.30.33.

Doct. ¶ Though sinfull men deride the words of God, yet they cannot escape the execution of them.

The lesse account they make of them, the more speedily, and fearefully they shalbe plagued for their contempt, as will better appeare in the first chapter.

CHAP.

AN EXPOSITION OF THE TWENTIETH CHAPTER OF THE PROVERBS.

CHAPTER. XX.

Verse 1. *Wine is a mocker, and strong drinke is raging, and whosoeuer is deceiued thereby, shall not be wise.*

WIne needlesse, or immoderately taken, *is a mocker*, maketh him a mocker which intemperately abuseth it: *& strong drinke is raging*, causeth them that are ouer-gone therewith, to brawle, contend, breake forth into outrage, and goe together by the eares. *And whosoeuer is deceiued by it*, inticed by the colour, or tast of it, to exceed in it, by drinking too often, or too much, *shall not be wise*: either with diuine wisedome, or humane, but shew himselfe a foole, and reape the fruit of his follie.

¶ They that giue themselues to drunkennesse, doe cast themselues into manie mischiefes. *Dor.*

The *woe*, the *sorrow*, the *murmuring*, the *redues of eyes*, and other euils reckoned vp, in the three and twentieth Chapter following, doe manifest this, and our present Text, doth yeelde vs arguments enough, and strong enough, for further proofe of the same. Prou. 23.29

Reasons. As first, they are made mockers, they scurrilly in their cups
1. fall to iesting at, and deriding of others, but in such absurd manner they doe it, that they make themselues ridiculous, and a iesting stocke to all. And in time, hauing hardned their harts, through the custome of so foule a sinne, they growe to be impious scorners of religion, and bitter despisers of Gods faith-
Ps. 69 12. full seruants: as *Dauid* complained that *the drunkardes made Songs of him*, and became malicious persecuters.

And let it be considered whether anie one kind of people be more impious & impudent blasphemers, and aduersaries to all piety, then they whose greatest trauels abroade, are to Tauerns, and tipling-houses, and ordinarie exercises at home, to drinke healths, and shew their man-hood, nay worse then beast-hood in subduing their fellowes with force of the flagon, and offering sacrifice to *Bacchus* in the Cellar.

2. Secondlie, they are made furious, and ragefull, being inflamed with the liquor which boyleth within them: and hence proceede those *murmurings*, those *contentions*, and those *needlesse wounds*, which are specified in the other chapter. Drunken quarrells are common almost at all drunken meetings, & the originall of most frayes, will be found to be among many carrowses.

3. They are made foolish, for as *Hosea* saith, *wine, & new wine*, do
Hos 4.11. take away their heart, bereauing them of meete discretion, and good desires, by meanes whereof, they shewe themselues to be both sillie & sinfull. Their braines are drowned, their wittes are dulled, their vnderstandings decayed, & their whole soules filled full of lusts, & leaud affections. And to proceed yet further, to other effects of their *Foolishnes*, they bring diseases vpō their bodies, they bring necessitie vpon their estates, they bring reproch vpon their names, they bring confusion into their houses, they bring the curse of God vpon themselues in euery thing here, & stop vp their owne way from euerlasting life hereafter.
1. Cor. 6.10. For Drunkards are in the number of those *vnrighteous*, which the Scripture saith, *shall not inherit the kingdome of God.*

Vse. Instruction to be the more afraid of this sin, because it is so pernicious, & to look narrowly to ourselues, that we be not surprised by it, because it is so deceitfull: for to innumerable that

be

be secure and careles thereof, it prooueth a venemous serpent, as well for craft as cruelty. It came stealing vpon *Noe*, (whom all the world could not seduce) and bit him so, as that his wicked sonne *Cham* insulted ouer him, and his godly sonnes *Shem* and *Iaphet*, were sorie to see him in such a case. Wherefore our Sauiour by way of a *caueat*, doth prescribe one preseruatiue against it, and that is a prouident care, & constant circumspection, that we fall not into it, saying, *Take heed to your selues, least at any time your hearts be oppressed with surfetting and drunkennes.* Which doth admonish vs to be warie, what companie we frequent, or else, we are altogether heedlesse of our owne safetie: for commonly the ambushes of this vice, whereby so many are circumuented, doe lie in contagious companie. Luk 21.34.

Neither will it suffice thee to decline the societie of them that are of bad note, but thou must be watchfull also ouer thy selfe, and thy appetite, in feasting with men of better account: Diuers are wounded where they suspected no perill, and manie ouercharged with prouocations and healths, where nothing in shewe, but sobrietie is professed. As it is a shame for the one to make such vndecent challenges, so it is neither disgrace to refuse them, nor discurtesie not to answere them. And Saint *Paul* doth adde yet an other preseruatiue to the former, and giueth direction how we may keepe our bodies from this intemperancie, and that is, by storing our selues with grace, which will surely defend the whole man. *Be not drunken* (saith hee) *with wine, wherein is excesse, but be filled with the spirit, &c.* Eph. 5.18.

Verse 2. *The feare of the King is like the roaring of a Lyon: he that prouoketh him to anger, sinneth against his owne soule.*

THe *feare of the King*,] his wrath, which striketh a terrour into their hearts, with whom hee sheweth himselfe offended, *is like the roaring of a Lyon*, verie fearfull & dangerous: *hee that prouoketh him to anger*, which incurreth his indignation by disobedience, or anie ill demeanour, *sinneth against his owne soule*: not onely defileth his soule, with the trãgression of Gods holie Lawe, but putteth his life in great perill, and exposeth the same to the sentence of death. See chap. 16. 14.

Vers. 3.

Verse 3. *It is an honour for a man to cease from strife, but euerie foole will be medling.*

IT *is an honour for a man*] it maketh for his praise, and procureth the tongues and harts of men to giue him a good testimonie, to *cease from strife*, either not to enter into it at all, if vpō good conditions, without wrong to Iustice, or righteous causes meet to be maintained, he may be freed from it, or else to break off, and put an end thereto, with as much celeritie as may be conuenient: *but euery foole will be medling*: such as are vnwise on the other side, doe loue contentions, and delight to be stirring and striuing vpon euery slight occasion. Thus standeth the opposition: It is a mans honour to cease from strife, and euery wise man will indeuour to keepe himselfe quiet: but is a mans reproach to be contentious, yet euery foole will be medling.

Doct. ¶ It is a laudable vertue to be of a quiet disposition, & to auoyd contentions. When God saith it is for a mans honour, we may well conclude, that he is truely honorable, in whome that grace is found: for the Lord giueth not his testimonie as manie men do, for fashions sake, as a meere complement. Especially, when he doubleth the same, as he doth for this point: for these words here, that *it is a mans honour to cease frō strife*, do nothing differ in sense from these else-where, that *it is a mans glorie to passe by an offence*. And if they be pronounced blessed by the Sonne of God, which are *peace-makers*, and compose controuersies betweene others, then they are no lesse, which be peace-keepers & as much as in them lyeth, abandon all controuersies themselues.

Prou. 19. 11.

Mat. 5. 9.

Reas. 1. First, there is a concurrence, and vnion of manie excellent vertues in those which delight to be peaceable: as wisdome, because it is the propertie of fooles to be wrangling: & humilitie, because *onely by pride, man maketh contētions*: & fortitude, because no man attaineth to this, but by conquest of himselfe, *& he that subdueth his owne minde, is better then he that winneth a Citie*. Neither do men grow to be such, by a naturall valure, humilitie, or wisedome, but spirituall & heauenly, as it is said concerning one of these, & to be vnderstood of all, *the wisedome that is from aboue, is peaceable, gentle, easie to be entreated, &c.*

Prou. 13. 10.

Prou. 16. 32.

Secondly,

Secondly, great and admirable is the benefit that proceedeth from Peace and Concord, and manifold miſchiefes hereby preuented: The heart hath more reſt, the State hath more ſafetie, the credit is better preſerued, then by brawles, and ſuites, and needleſſe oppoſitions, which doe interrupt all Godly and Chriſtian meditations and exerciſes, and cauſe much vncharitable dealing, vexations, expenſes, and infamy, in ſo much that he compareth the beginning of ſtrife to a breach made in the Sea banke, where through the waters breake, and drowne vp a whole Country. See Chap. 17. v. 14. and 13. v. 10. Doct. 2.

Verſ. 4. *The ſlouthfull will not plowe becauſe of Winter*, wherefore *he ſhall begge in Sommer and haue nothing.*

THe ſlouthfull will not plowe becauſe of Winter,] Here is a deſcription of a tender and fearefull ſluggard. In deede winter is colde, and the weather then ſometimes biting, but yet it is a ſeaſon meete for plowing, which becauſe the aire is nipping and ſharp, he letteth alone, by which manner of ſpeech is meant, that a ſmall matter will eaſily ſtay an idle perſon from following his calling, *Wherefore he ſhall begge*, ſhall be driuen to ſeeke reliefe at other mens hands, *in Sommer*, in harueſt when his neighbours that tooke paines in due time, are reaping of their commodities, and inioy plenty, which will be the greater eye-ſore and harts-griefe vnto him, becauſe it is in the nature of ſluggards to be enuious, *and haue nothing*: he ſheweth the cauſe of his begging, namely penury and neede, when all his ſubſtance is conſumed: and ſometimes it falleth out alſo by Gods righteous prouidence, to be the ſucceſſe of his begging, that no man ſhall be moued with compaſſion towardes him, to miniſter any, or at leaſt ſufficient foode or apparell vnto him.

¶ Light occaſions will hinder careleſſe men from the doing of neceſſary duties. *Doct.* 1.

It was ſaid in the former Chapter verſ. 24. that it was more then the ſlouthfull was willing to doe, to plucke his hand out of his boſome, and put it to his mouth againe.

¶ *Wherefore he ſhall begge, &c.* He that will take his eaſe when *Doct.* 2.

he ought not, ſhall feele miſery when he would not.

Verſ. 5. *The counſaile in the hart of a man is like deepe waters, but a man of vnderſtanding will draw it out.*

THe *counſaile in the hart of a man,* the ſecret intent of his minde and purpoſe of his hart, *which is like deepe Waters,* is by ſome diuers times ſo cunningly hidden, & cloſely concealed in the ſecret corners and bottome of the ſoule, that it is a hard matter to ſound or perceiue the ſame. *But a man of vnderſtanding will draw it out*, he that is indued with wiſdome and diſcretion, will diſcouer and apprehend what practiſes are in hand, and what matters are like to be attempted. So it commeth to paſſe often, but not alwaies, nor neceſſarily, becauſe good men are not ſeldome circumuented by the wiles and crafty deuiſes of the wicked.

Doct. 1. ¶ Malicious men haue further reaches and plots in their heads then the world knoweth of.

Be a valiant Sonne in law, ſaith *Saul* to *Dauid*, *and fight the Lordes battailes, and I will giue thee my Daughter to Wife*: but 1. *Sam.* 18. *verſ.* 17. 25. Saul *thought*, ſaith the Text, *my hand ſhall not be vpon him, but the hands of the Philiſtines ſhall be vpon him.* And againe, *I deſire no dowry for my Daughter*, ſaith he, *but an hundreth fore-skins of the Philiſtines to be auenged on the Kinges enimies*: but what moued him to offer ſuch great kindnes vnto *Dauid*? Why, *Saul thought* ſaith the holy Ghoſt, *to make* Dauid *fall into the handes of the Philiſtines.* When *Abſhalom* had a minde to raiſe a rebellion at *Hebron*, and to conſpire againſt the State and life of the King his owne Father, what pretence had he of going thither, and 2. *Sam.* 15. *v.* 7. drawing company vnto him? He had forſooth, a *vow* to be performed at *Hebron*, and that with as much deuotion, and great ſolemnity as might be. When *Herode* had a full reſolution to goe to *Bethlehem*, that he might murther *Ieſus Chriſt*, he deſi- *Math.* 2. *verſ.* 8. reth to be informed of the wiſemen where he might be ſure to finde him, to the end that he might repaire to the place, *and worſhip him.*

Reaſ. 1. Firſt, corrupt nature hath poyſoned the harts of all men vnregenerate

generate with guile and ſubtlety in ſuch ſort as that the Prophet maketh a grieuous complaint thereof, ſaying, *The hart is deceitfull and wicked aboue all thinges, who can know it?* Neither are Gods owne people, no not the beſt of them free from that venome of hidden craft lurking ſecretly in their ſoules, whereby themſelues are many times beguiled. Did *Dauid* once dreame, or had the leaſt doubt that he ſhould be ſo farre carryed away with wanton lookes, and wicked luſts, as thereby to fall into ſo foule adultery, and murder? And would *Peter* beleeue, though *Chriſt* did ſpeake it, that there would be found ſuch cowardiſe in him, that he ſhould forſake and for-ſweare his owne Maſter, whome he bragged ſo much that he would ſtand to ſo manfully, and dye with? *Ier. 17. verſ. 9.*

Secondly, malice doth alwaies beare craft and falſe-hood with it, making ſemblance of one thing, and minding an other, neuer hauing keener purpoſes with edges of ſwordes, then when they giue ſweeteſt ſpeeches with ſmoothneſſe of oyle. *Ioab* would imbrace *Abner*, and *Amaſa*, when he intended to ſlay them, and *Iudas* would needes kiſſe our *Sauiour Chriſt*, when his purpoſe was to betray him. 2.

Thirdly, Sathan doth inſpire, and learne them his skill of deceit, becauſe they are in hand with his worke of miſchiefe. By the ſame meanes wherby he proceedeth and ſeemeth to proſper in his owne helliſh attempts, he informeth them to manage theirs. 3.

Vſe. Inſtruction to ſhake off this ſinne of guile and diſſimulation, and let our harts be apert and ſingle, though not indiſcreet, and too ſimple. For two extremities are with great heedefulneſſe to be auoided, that we neither be deceiuers, nor negligently ſuffer our ſelues to be deceiued: that we be not like greene quagmires to intice others into our daunger, nor like ſeely Birds for a baite to caſt our ſelues into other mens nets. It is not alwaies ſafe to wade in ſtill waters which runne ſoftly, becauſe they often proue very deepe, neither is it wiſdome to truſt to faire ſhewes of faithfulneſſe, becauſe they are found diuers times to be deceitfull. It was a barbarous treachery of *Iſhmael* the Sonne of *Nethaniah* ſo fraudulently to ſurprize and maſſacre that charitable *Gedaliah*

Ier. 41. *v.* 1. 2. and his company, who little ſuſpected any perill from him: and it was too much ſecurity of *Gedaliah* not to miſtruſt *Iſhmael*, eſpecially being forewarned by *Iohanan* of the practiſe in hand, and the purpoſe of his comming.

Doct. 2. *But a man of vnderſtanding, &c.* There be none ſo crafty, but others may be as wiſe to ſift them.

Fiſhes by long lines or nets are drawne from the bottome of Riuers: and Marriners with their plummets vſe to ſound the depth of the Sea it ſelfe, and no mans hart is vtterly bottomeles, though it be farre and hard to peirce to the bottome thereof.

Phil. 1. *verſ.* 15. They that preached *Chriſt* of enuy, would not tell the people what was the motiue of their preaching, and yet *Paul* was able to diſcouer it. And they that heard *Ezechiel* ſo negligently

Ezech. 33. *v.* 31. without conſcience of obeying, profeſſed not their worldly affections, that their harts went after their couetouſneſſe; (for they came to him, as people vſed to come, they ſate before him, they heard his wordes, and praiſed his ſermons) yet *Ezechiel* could conuince them of hypocriſie.

Reaſ. 1. Firſt, the Lord himſelfe knoweth all their intents, thoughts, and imaginations, and who ſhall inioyne him to keepe their counſailes, and not diſcloſe them?

2. Secondly, he hath variety of meanes whereby he doeth impart to his people the plots and practiſes of impoſtors, directing them ſometimes by ordinary rules to detect them, as by parling with them, and propounding queſtions vnto them, and ſeriouſly iudging of their ſpeeches and anſweres: and ſo by obſeruation of their geſtures, of their countenance, *&c.* which now and then bewray the miſchiefe which they conceiue in their mindes. And ſometimes by extraordinary reuelation, as *Ieremy* confeſſeth, ſaying, *The Lord hath taught me, and I know it*, euen *then thou ſhewedſt me their practiſes. But I was like a Lambe, or Bullocke that was brought to the ſlaughter, and I knew not that they had deuiſed thus againſt me*, ſaying, *let vs deſtroy the tree with the fruit thereof, and cut him out of the Land of the liuing, that his name may be no more in memory.* As craftily as *Ieroboam* had contriued the matter, to ſend his wife diſguiſed to *Abiiah* the Prophet, yet *Abiiah* informed by the Lord knew who ſhee

Ier. 11. *v.* 18, 19.

was,

was, and why ſhee came, before ſhee ſet a foote within his dore. In like manner was *Geheſi* found out by *Eliſhah*, and *Ananias* with *Sapphyra* by *Peter*, and others by other of his ſeruants. 1. *King.* 14. *v.* 6

Inſtruction to imbrace this wiſdome and vnderſtanding which will deſcrye the traines of our aduerſaries, and preuent their fetches, that they cannot preuaile againſt vs. It went to the hart of *Saul* to be ſo often defeated of his purpoſes againſt *Dauid*, that he could neuer ſucceede to make a diſpatch of him: and what was the let and impediment? The watchfull eye, and mighty hand of God, which was alwaies his ſhield, and preſent refuge, but meanes there were beſide, which *Saul* in diſcontentment declareth in the worſt manner, ſaying, *He is ſubtile and crafty*: and *Dauid* in thankefulneſſe acknowledgeth in the beſt, ſaying, *By thy Commaundements thou haſt made me wiſer then mine enimies.* *Vſe.* 1. 1. *Sam.* 23. *v.* 22. *Pſal.* 119. *v.* 98.

Terrour for them that harbour euill thoughts and affections in their harts, for they are alwaies in danger to be diſmasked and laide open to infamy and ſhame, for their falſe-hood and lewdneſſe: no art can preſerue them from reproch and contempt, they daunce in a net when they ſeeme to deale moſt cloſely. And if a wiſe man can eſpie a diſſembler now in this world, when the one hath ſo many couerings to hide him, and the other ſo great dimneſſe of ſight to hinder him, ſhall not all guilefull perſons much more be found out, and expoſed to confuſion in the world to come, and at the day of the Lord, when all their cogitations and courſes ſhall be ſtript naked, and all eyes moſt clearely behold them? when the Iudge of the quicke and the dead ſhall indict and arraigne them, before that great and generall aſſembly both of Men and Angels, and bring all their wayes to light and iudgement? 2.

Verſ. 6. *Many men will boaſt euery one of his goodneſſe, but who ſhall finde a faithfull man?*

MAny men,] Proude and vaine-glorious perſons which are many, *Will boaſt euery one of his goodneſſe*, wil publiſh and ſet abroade the commendable qualities which they take to be in

themſelues, and the kindneſſe and benefits which they performe to others: *but who can finde a faithfull man?* The interrogation doth import an impoſſibility, that faithful men are not only rare, but none at all: yet his meaning is not abſolutely that there are none faithfull (for that would contradict other Scriptures, which haue teſtified of the vprightneſſe of ſundry good men by name, and deſcribed the integrity of others which are not particularly mentioned) but that among theſe braggers, which are ſo forward to magnifie themſelues, and celebrate their owne praiſes, there is not *one faithfull* man to be found, which doeth good with a good conſcience, in ſingleneſſe of hart towardes God, and loue and compaſſion to his brethren.

Doct. ¶ The beſt workes of vnfaithfull men be of no valew with God. They are highly conceited of that which they doe, whereas he little paſſeth for that, but rather obſerueth what ones they are.

Math.7.16.18. *Men neuer gather Grapes of Thornes, nor Figs of Thiſtles. A good Tree cannot bring forth euill fruit, neither can an euill Tree bring forth good fruit.* The Phariſees were knowne both in Ieruſalem, and through out all the land, to giue much almeſſe to the poore, to faſt, to pray, to doe diuers thinges which the world admired, and for the ſame had them in great eſtimation, and yet becauſe the men were naught, and their harts were naught, all thoſe glorious painted workes were ſinnefull and loathſome. Our Sauiour telleth vs of many that will ſeeke acquaintance of him, for *prophecying in his name, and caſting out of Deuils by his name, and doing many great workes in his name:* and yet he will *Math. 7. v. 22.* *profeſſe that he neuer knew them,* but bidde them *depart from* him, as being *workers* of iniquity.

Reaſ. 1. Firſt, whatſoeuer proceedeth from an vnregenerate and fleſhly man, muſt needes be corrupt as a worke of the fleſh, and conſequently vnſauoury and ſinnefull.

2. Secondly, all the workes of the wicked doe want good ſeaſoning by faith, and Chriſtian loue, without which euery thing is diſtaſtfull to God how delectable ſoeuer it ſeemeth to men.

3. Thirdly, the harts of hypocrites and graceleſſe men, by occaſion of any good which they performe, are much puft vp with pride, and ſo made the worſe by good actions, as here appeareth

reth by the boaſtes which they make of their goodneſſe: and by the example of the Phariſe glorying how iuſt he was, how much he gaue, how often he faſted, and what duties he diſcharged: whereas euery good ſeruice vprightly performed by the Godly, will cauſe them the more to ſee their vnworthineſſe, and to be humbled. When *Dauid* and his ſubiects had liberally contributed towardes the building, and beautifying of the Temple, he breaketh out into the praiſes of the Lord, and debaſement of himſelfe, and his, ſaying, *Who am I, and what is my people that we ſhould be able to offer willingly after this ſort? for all things come of thee, and of thine owne hand haue we giuen them.* When *Iſaiah* had vſed his lips and his tongue, as faithfully as he could in the miniſtery of God, and for the benefit of the Church, yet at the ſight of Gods glory, and his owne vileneſſe he cryeth out, *Woe is me, for I am vndone, becauſe I am a man of polluted lips.* *Luk.18.v.11.12* *1.Chro.29.v.14.* *Iſa.6. verſ.5.*

Inſtruction to take heede to thy ſelfe in all thy wayes, that thy integrity rather commend thy actions to Gods eyes, then that thy tongue ſhould extoll them to mens eares: and let thy good workes be alwaies well done, iſſuing from a ſincere affection, and an heart purged by faith, that the ſtreames may bee more cleare and acceptable, for the purity of the fountaine. He that indeede is faithful, and out of his faithfulneſſe dooth apply himſelfe to be fruitfull, ſhall not neede Phariſaically to publiſh his vertues to all the towne: for *Ieſus Chriſt* in due time will proclaime the ſame to all the world: and in the meane time cauſe their goodneſſe ſo to be regarded of them that be good, that the leſſe praiſe they ſeeke, the more they ſhall finde, and that reuerence which they neither aimed at, nor looked for, ſhall without their ſuing or ſeeking be offered vnto them. He that is ſound in his ſoule, and vpright in his dealing cannot be without honour, whoſoeuer he be that depraueth him: and euery one that is hollow harted and wicked, ſhall beare the ſhame of his iniquity, what pretenſes ſoeuer he maketh of mercy, iuſtice, and piety, and how many ſoeuer applaude him: whomeſoeuer the Lord ſeeth to be naught, he reputeth for naught, and will ſhew to be naught, and after a ſeaſon bring him to naught. *Vſe.*

Verſ.

Verſ. 7. *He which walketh in his vprightneſſe is iuſt:* and *bleſſed ſhall his children be after him.*

HE *which walketh in his vprightneſſe,*] that without diſſimulation, conſtantly indeuoureth to obey the will of God, labouring to know all that the Lord requireth at his hand, and aſmuch as he can performe, al that he knoweth, and that with deſire to glorifie him, and likewiſe with hope to be rewarded himſelfe, *is iuſt*, perfectly righteous by the merits of *Chriſt* without him, and righteous by the worke of Gods holy ſpirit within him: *And bleſſed ſhall his children be after him.* It ſhall both goe well with himſelfe while he liueth, (for ſo much is intended in this ſentence, though not expreſly mentioned) and with his poſterity alſo who ſhall ſucceede him. So doth he vſually bleſſe his ſeruants, but not at all times, ſome being otherwiſe recompenſed, and not in this manner: for many Godly men haue no children at all, and others leaue ſuch behinde them, as proue vnhappy and graceleſſe.

Doct. 1. ¶ Whoſoeuer is ſincere and honeſt, the ſame man is alſo righteous. He that exerciſeth the behauiour of iuſtice ſhall inioy both the comfort and credit of being iuſt, notwithſtanding he be not free from faults and infirmities. St. *Iohn* vndertaketh to make this good, and layeth it downe as an infallible verity, ſaying, *Little children, let no man deceiue you, he that doeth righteouſneſſe is righteous.* Likewiſe *Dauid* in the Pſalmes, according as *Salomon* doth here, maketh the iuſt and faithfull to be all one in that his conſolatory acclamation: *Be gladde yee righteous, and reioyce in the Lord, be ioyfull all yee that are vpright in hart.* But what can be clearer then Gods owne teſtimony for *Iob*, and that to the Deuill, his moſt mortall aduerſary? *Haſt thou not conſidered my ſeruant* Iob, *how none is like him in the earth? An vpright and iuſt man one that feareth God and eſcheweth euill.*

1. *Ioh.* 3. *verſ.* 7.

Pſal. 32. *v.* 11.

Iob. 1. *verſ.* 8.

Reaſ. 1. Firſt, there is neuer vprightneſſe of hart and behauiour, but where ſinnes are pardoned, and who will take vpon him to charge that man with vnrighteouſneſſe, how great an offendour ſoeuer he hath formerly beene, whoſe iniquities the Lord hath remitted?

Secondly,

Secondly, as he is fully righteous which hath fulneſſe of grace, ſo is euery one more or leſſe righteous according to the degrees of his grace, ſo as the ſmalleſt meaſure thereof doth denominate, and honour euery one with the title of a iuſt man, if it properly proceede from the holy Ghoſt, and be in truth the fruit of the ſpirit. 2.

Thirdly, were it not that all the Godly were verily righteous, they could haue no place in the myſticall body of *Ieſus Chriſt*: for what correſpondency would there be betweene the head which is abſolutely iuſt, and the reſt of the members vtterly vniuſt. Neither would there be any meete proportion, but a direct oppoſition betweene member and member, betweene thoſe which are wholly holy aboue in the heauens, and ſuch as are meerely vnholy beneath in the earth. Theſe parts would no better accord together, then thoſe of the Image which *Nebuchadnezzar* beheld in his dreame, whoſe *head was of fine gold, his breaſt and his armes of ſiluer, his belly and thighes of braſſe, his legges of yron, and his feete part of yron, and part of clay.* 3. *Dan.* 2. *verſ.* 32.

Fourthly, no happineſſe belongeth to any ſauing to the iuſt, it is their portion peculiarly reſerued for them, and then conſequently it followeth that euery true harted man, of vertuous behauiour is vndoubtedly righteous: for *bleſſed are they that are vpright in their way, and walke in the law of the Lord. Bleſſed are they that keepe his teſtimonies, and ſeeke him with their whole hart.* 4. *Pſal.* 119. *v.* 1. 2.

Conſolation for poore Chriſtians much clogged and yoaked with corruptions and infirmities, whoſe deſires of weldoing are reſiſted by Sathan, and ſinneſull nature, that though their enimies hinder them from the performance of many righteous workes, yet they cannot diſable them from being righteous people: they ſhall neuer be able to ſtay Gods hand from giuing them grace to make them iuſt, nor to ſtoppe his mouth from yeelding his teſtimony, and acknowledging them to be iuſt. Their faults are to be rebuked and repented for, as being breaches of Gods law, and hurtfull to their owne ſoules, and ſometimes ſcandalous to others, but yet they make not a nullity of their faithfulneſſe, neither doth the Lord diſclaime them for the ſame. *Vſe.* *Dauid* had his ſlips and frailties, and failed of duty in di-

uers matters, as in his paſſionate heate purpoſing and ſwearing to deſtroy *Nabals* whole family: in paſſing ſuch a raſh ſentence againſt *Mephiboſheth*, to paſſe away all his maintainance from him: in being too too indulgent to his vngratious Sonnes, *Ammon*, *Abſhalom*, and *Adoniiah*, and yet the Lord paſſeth by
1. King. 15. v. 5. all theſe, and others of the like nature, and ſaith, *Dauid did that which was right in the ſight of the Lord, and turned from nothing that he commaunded him, all the daies of his life, ſaue only in the matter of Vriah the Hittite.* Let the Deuill then rage, and wicked men raile, and charge thee with hypocriſie, arrogancy, preſumptuouſneſſe, diſloyaltie, hereſie, lolardie, or with whatſoeuer elſe an helliſh braine may inuent, or a virulent mouth can vomit out, yet thy hart and waies deposing for thine integrity, that thou ſerueſt God as well as thou canſt, and deſireſt to doe it farre better if thou couldeſt, be not diſhartened at all their ſlaunderous calumniations.

Vſe. Reproofe of them that are only ſayers in caſes of Chriſtianity, hauing their mouthes full of religion, and their harts altogether empty, which diſcourſe of thinges to be done, and practiſe nothing, like negligent trauailours, that ſpend the morning in their beddes, and the after-noone in the Ale-houſe, and talke of their iourney, and which way it lyeth, but ſet not one foote forwards therein. And how much better then theſe are thoſe, who doe many thinges which they ought, but nothing as they ſhould: for they only ſeeke their owne vaine glory, or commodity in ſeeming to labour for Gods glory, and praiſe, and ſo dedicate his ſeruices to pride, luſt, and worldlineſſe? Neither may vnſtable perſons be ſpared here from a iuſt rebuke, ſuch hauing entred into a good way of piety and religion, doe either reuolt, and giue vp all the exerciſe and profeſſion thereof, which is a moſt feareſull and dangerous eſtate, or elſe retaine the ſame vncertainly by fits and ſtarts without any conſtancy therein. Doe they dreame that Godlineſſe is like an alley in a garden, or a gallery in an houſe, to walke forwards, and to returne backe in for pleaſure, and not a voiage for trauaile, to be proceeded in, till they come to heauen? If they will ſerue God but at ſometimes, they muſt be reputed righteous but at ſometimes, and he that re-

maineth

maineth not alwaies righteous, hath neuer yet attained to be righteous at all.

¶ *Bleſſed ſhall his children, &c.* Faithfull parents haue no cauſe to dread the eſtate of their children after their deceaſe. *Doct.* 2.

Themſelues are righteous, as here the wiſdome of God doth directly pronounce them: and *the generation of the righteous ſhal be bleſſed*, as beſides this preſent Text, diuers other places of Scriptures doe euidently teſtifie. If the Lord reckon them for theirs, as he will if they be his, he wil alſo for their ſakes, through *Chriſt*, and in his owne loue prouide ſufficiently for them: If otherwiſe (eſpecially if they are nothing guilty of their ſinnes, by miſgouernment, or neglect of prayers for them) what haue they to doe to enter into Gods iudgments, and to diſquiet their harts about the puniſhments, which he hath hereafter to inflict vpon his rebellious enimies, and the aduerſaries of his people? See Chap. 13. 22. *Pſal.* 112. *verſ.* 2.

Verſ. 8. *A King that ſitteth on the Throne of iudgement chaſeth away euery one that is euill.*

A *King*,] The ſupreme Magiſtrate principally, and others alſo of great authority, *ſitting vpon the Throne of iuſtice*, executing his office faithfully, *chaſeth away euery euill one*, affrighteth lewde malefactors, and either cutteth them off, or otherwiſe puniſheth them, or they amend their waies, or flye out of his iuriſdiction, or at the leaſt from his preſence, *with his eyes*, by looking into cauſes, and taking knowledge of offences, whether it be by ſight or hearing, and therewith alſo he daunteth the wicked that appeare before him, his lookes and countenance being terrible vnto them.

¶ A vigilant ruler is a reſtraint and terrour to vicious perſons. *Doct.* It doth euidently appeare by all circumſtances touching *Iobs* life that he was not a man giuen to be ſo ſterne and auſtere, but that honeſt men might finde good contentment in his company, *(for the eare that heard him* ſpeake, *did bleſſe him, and the eye that ſawe him, gaue witneſſe to him: he deliuered the poore that cryed, and the fatherleſſe, and him that had none to helpe him: the bleſ-*

ſing of ſuch as were ready to periſh came vpon him, and he cauſed
Iob. 29. v. 11. 12. *the Widowes hart to reioyce: he was the eyes to the blinde, and the feete to the lame, and a Father to the poore)* yet diſordered *young men* durſt not indure the ſight of him, *they hide themſelues* from
Verſ. 8. his preſence. And ſuch was the ſeuerity of his gouernement againſt vagabonds and vile perſons, that they were compelled to
Iob. 30. v. 3. 5. 6. *flee into the darke, deſolate, and waſt wildernesſe. They were chaſed forth from among men, they ſhouted at them as at a Theefe. Therefore they dwelt in the clifts of Riuers, in the holes of the earth and Rockes.* Neither was this his ſharp proceeding only againſt thoſe that were young and wanted wiſdome, or ſuch as were
Chap. 29. 17. beggarly, and wanted power, but *he brake the iawes of the vnrighteous* of what eſtate ſoeuer, *and pluckt the pray out off his teeth.*

Reaſ. 1. Firſt, he is armed with Gods authority, whoſe ſubſtitute he is, and by him eſtabliſhed in his place, and therefore the Maieſty of his glory ſhineth forth in the execution of iuſtice.

2. Secondly, the Lord hath ſet him vp, and put the ſword into
1. Pet. 2. v. 14. his hand, *for the puniſhment of euill doers, and the praiſe of them*
Rom. 13. verſ. 5. *that doe well: he is the Miniſter of God to take vengeance on them that doe euill.*

3. Thirdly, a guilty hart maketh men timerous, and ready alwaies to tremble, but eſpecially before him who is to ſift them, and to call them to account for their miſſe-behauiour.

Vſe. Inſtruction to ſubiects and inferiours that if they would ſtand before their Gouernours, and neither be driuen to runne away from, or be puniſhed by them, let them ſtand againſt their owne corruptions, that they ſtaine not their liues with lewde conuerſation: ſo ſhal they finde the Magiſtracy comfortable vnto them, and not terrible: like milde ſhowers of raine to refreſh them, and not tempeſtuous ſtormes to affright them: as a ſhield for their defence and ſafety, and not a ſword for their ruine and deſtruction. And in the next place, let Commanders, and men of Authority be exhorted to watch euer thoſe which are committed vnto them perſonally, and with their owne eyes, as much as they may, for the ſuppreſſion of vice, and aduauncement of vertue, and not leaue all thinges to vnder Officers, which vnderhand,

hand, many times, deale very corruptly. And this the Lord expecteth at their handes, that as himſelfe is vnpartiall, and reſpecteth no mans perſon in his iudgements, but euery man ſpeedeth according to the equity of his cauſe, and not the quality of his eſtate, ſuch ſhould they be, and deale in theirs, defending the innocency of the meaneſt, and doing them right, and cenſuring the wickedneſſe of the mightieſt, and making them taſt of iuſtice, which is indeede, *to chaſe away all the euill with their eyes.*

Reproofe of many in high places, that eye the beſt and moſt harmeleſſe people in malice to picke quarrels, and ſeeke aduantages againſt them, and ſet their eyes vpon the worſt, and moſt diſſolute perſons in way of liking to giue countenance vnto them. This is commonly to be ſeene, and greatly to be lamented in many great families, and places of iuſtice, aſwell in this Nation, as in moſt Kingdomes, and Prouinces through all the world. They which ſhould driue away all theeuiſh, drunken, blaſphemous, contemptuous, and quarrellous perſons out of the Country, doe ſuffer them to rooſt, and make their neſts in their owne houſes, and feede diuers of them at their owne tables, and (becauſe they can game, play, ieſt, and make ſports) vſe them as their familiar companions. And hence it is that ſuch flockes, and flights, and ſwarmes of malefactours doe daily breede, and peſter ſo many Townes, and Cities, and parts of this Kingdome. And adde hereunto, that ſometimes Magiſtrates eares inchanted with flattery, or feare of others greater then themſelues, perſwade the eie either to winke, or elſe to looke on the other ſide: or the eyes are ſo dazeled with the glittering gloſſe, and brightneſſe of golden bribes, that they cannot apprehend the fouleſt matters, which al the Country euidently behold and cry out vpon. 2.

Verſe 9. *Who can ſay, I haue cleanſed my heart, I am pure from ſinne?*

VVHo can ſay,] Who can truely and with good warrant affirme, *I haue cleanſed my heart*, I haue vtterly, and

for euer freed my ſelfe from all vnlawfull deſires, delights, purpoſes, cogitations and motions. He beginneth at the heart, becauſe it is the Fountaine, or at leaſt the Ceſterne from whence corruption floweth; which yet muſt be vnderſtood of his owne naturall power, and not of grace: and of perfection, and not of ſincerity: for the Prophet doth truely profeſſe that he had *cleanſed his heart*, though in his temptation it ſeemed to be *in vaine*, which he did by the ſpirite of God, and in part, and by degrees, *I am cleane from ſinne*; my nature ſoule and wayes are all pure, nothing can be laid to my charge, for vnlawfull thoughts, vnrighteous actions, vnfruitfull ſpeeches, good duties at any time omitted, or ſinfull workes euer committed: meaning by that interrogation, that no man hath power ſo to walke, nor any reaſon ſo to boaſt. Notwithſtanding, this is nothing againſt that ſaying of S. *Paul: Who ſhall lay any thing to the charge of Gods choſen? It is God that iuſtifieth.* For he there ſpeaketh of that innocency that the godly attaine vnto by remiſſion of their ſinnes in Gods preſence, who hauing receiued ſatisfaction for them, from *Chriſt*, imputed them to him, and fully acquitteth them: and *Salomon* here ſpeaketh of another matter, that no man is throughly purged from originall corruption, and the impure humours that iſſue out of it. Neyther let any man obiect that of S. *Iohn: Whoſoeuer is borne of God ſinneth not*: for he ſpeaketh not in that place of the practiſe, but the dominion of ſinne, that a regenerate man yeeldeth not obedience vnto it, as a ſlaue to his Maſter, but is taken captiue, or receyueth a wound, as a Souldier from his enemy.

Pſa. 73. 13.

Rom. 8. 33.

1. Ioh. 3. 9.

Doct. ¶ The beſt ſhall haue corruptions and ſinnes cleauing to them, ſo long as they liue.

As euery ſonne of *Adam*, ſauing *Chriſt* our Sauiour, is, or hath beene defiled by generation and conception, ſo none of them can waſh any part of their filthineſſe without his helpe, neyther may any looke for an abſolute purity in earth by his aſſiſtance: for that, in his holy wiſedome, he reſerued as a prerogatiue, proper vnto his owne perſon, not admitting of any copartner therein. Here vpon certainty of his ground, he propoſeth the point by way of demaund, making a challenge to all the world,

world, knowing that no man could euer ſteppe forth, and iuſtly ſay; I am entirely innocent, I was neuer culpable: or at this time, I am as good as I ought to be, and as Gods law requireth. And in *Eccleſiaſtes* vpon like aſſurance, hee affirmeth the ſame, with an aſſeueration, ſaying, *Surely there is no man iuſt in the earth, that doth good, and ſinneth not.* And S. *Iames* comming behinde very few in ſanctification, and holineſſe of life, dooth yet profeſſe this againſt himſelfe, as well as others, *In many things we ſinne all:* as if he ſhould haue ſaid, we children of men, we elect, we Chriſtians, we Diſciples of *Chriſt*, we Apoſtles, we that are counted chiefe among the Apoſtles, we all, and euery one of vs, in diuers things doe faile of our duties. Eccl. 7. 22. Iam 3, 2.

Firſt that conflict which is betweene the *fleſh* and the *ſpirite*, the one reſiſting the other in the moſt righteous, and beſt graced of all Gods people, is an vndenyable argument heereof. We read of none that hath more preuailed againſt the fleſh by mortification, or ſhewed forth better fruites of the ſpirit by viuification then *Paul*, and yet he complaineth, that *When he would do good, euill was preſent with him: that hee did not the good which hee would, but the euill which he would not, that did he.* Reaſ. 1. Gal. 5. 17. Rom. 7. 19, 21.

Secondly, our Sauiour directeth ſo many as may call God their heauenly Father, daily to pray: *Forgiue vs our debts:* and the *bleſſednes* of *Abraham* and *Dauid*, and all that euer *Chriſt* hath redeemed with his blood, conſiſteth in the remiſſion of ſinnes, which maketh it apparant that euery childe of God is daily attainted with the guiltineſſe of ſinne. 2. Rom. 4. 6.

Thirdly, how commeth it to paſſe, that all men are obnoxious to ſo many chaſtiſements and afflictions, and ſubiect to death, and mortality, but that they haue their faults? If there were perfect innocency in them, no ſtrokes of corrections could light vpon them: for it would not ſtand with the iuſtice of the Lord, to ſcourge ſuch as are free from offending. And the ſoule could haue no paſſage out of the body, to part company one from the other, but by occaſion of the corruptions that are in them both. 3.

Confutation of the Papiſts, which aſcribing to the death of *Chriſt*, the beginning of iuſtification, doe impute the perfection of it to their owne worthineſſe by infuſed grace, whereby they thinke Vſe. 1.

thinke themſelues able to fulfill the law of God: and more then that to adde an *ouer-plus* by workes of ſupererogation, which may goe for payment of their fellowes debts: and ſo they doe not onely deliuer themſelues from damnation, but are become pettie Sauiours, or peeces of Sauiours to others. Which are to be pitied for their ignorance, and rated for their preſumption, taking vpon them to be *Chriſt* his fellowes, not knowing that Gods law requireth an exact obedience, with fulneſſe of loue perpetually, beyond all that any meere man ſince *Adams* fall, could poſſibly performe. And it ſerueth alſo to ouerthrow the heretical opinions, and to pull down the proude conceits of the Catharists or Puritanes, which brag of ſuch a perfection of purity already attained vnto, as that they neede no further to be purged from corruptions.

3. Inſtruction for euery man to looke warily to himſelfe, that he be not circumuented by Satan, ſince ſuch a treacherous foe, as ſinne is, doth lie continually in waite, as neere him as may be; euen in his owne breaſt, to betray his ſoule into his hands. And ſeeing all haue their faults, and are vnable to ſtand before the iudgement ſeate of God in their owne righteouſneſſe, therefore none ſhould be ouer rigorous in cenſuring of others, and paſſing too heauy a ſentence of condemnation againſt their poore and weake brethren for their infirmities.

Verſe 10. *Diuers Waights, and diuers meaſures, euen both theſe are abhomination to the Lord.*

DIuers *Waights*, one heauier, another lighter, *and diuers meaſures*, one greater, another leſſe, to buy with the greater weight, and greater meaſure, and to ſell by the leſſe or lighter, or with a iuſt weight and meaſure to ſell to the wiſer ſort, and with the vniuſt to the ſimpler, whome they may eaſily deceiue, *both theſe*, and all ſuch kinde of craftie and couetous dealing *are abhomination to the Lord*, ſuch abhominable iniquity as the Lord will ſurely and ſharpely reuenge, and puniſh. See cap. 11. ver. 1.

Verſe

Verſe 11. *Euen a childe will make knowne by his conuerſation, whether he be pure, and whether his worke be right.*

NEither yong, nor old can ſo lie hid, but that they wil by one meanes or other, at one time or other, bewray what manner of perſons they are, and what manner of deedes they doe. If any may be vnknowne, and not made manifeſt in both thoſe reſpects, ſurely thoſe of yonger yeares are moſt likely to be they, who are not tryed in ſuch dealings, nor in ſo many matters as men of riper age, and yet here it is taught, that *euen a childe*, a yongling, being yet tender, and not growne to mans eſtate, *will make himſelfe knowne by his conuerſation*, by his behauiour, by his geſtures, by his ſpeech, by the courſe of his practiſes, *whether he be pure*, whether there be vprightneſſe, and plaine meaning in him, without diſſimulation, or groſſe and profeſſed lewdneſſe, *and whether his worke be right*, whether that which he preſently doth, be with an honeſt minde performed, and whether hee be like to take a good courſe in the reſt of his life to come. For euen young Plants declare by their growing and budding, what trees they will proue to be, and what fruite they will beare hereafter; ſo little ones often ſhew betimes, what expectation is to be had of them: they miniſter matter of hope, or feare to them that conuerſe with them, and deſire to ſee grace and piety in them. This is a duety laid vpon euery childe, ſo ſoone as he is of any diſcretion, and capable of inſtruction, that he ſhould enter forthwith into the good way, and walke conſtantly therein, howbeit we confeſſe that many faile therin, eyther through want of good education, and bringing vp, or yeelding afterwards to the luſts of youth, decline and fall away from this towardlineſſe, which at the firſt appeared in them.

¶ It concerneth the young as well as the olde, to be religious, and to liue vertuouſly. *Doct.*

Pertinent to this purpoſe is the exhortation of the Prophet, calling vpon *yong men and maidens, alſo olde men and children*, that *they ſhould praiſe the name of the Lord.* And ſo is that queſtion and anſwere, which is made for their direction, in another *Pſal.* 148. *v.* 12.

Psalme, after this manner: *Wherewith shall a young man redresse his waies? In taking heede thereto according to thy word.* Psal. 119. 9.

Reas. 1. First, being godly they are sure, as well as the auncient, to bee rewarded with saluation in the life to come, and honoured with praise and good estimation in this life. Otherwise the holy Ghost would neuer haue giuen them so good encouragement as he doth by preferring *a poore, and wise childe* before *an old and foolish King*: beside the notable example of *Ioseph, Dauid, Samuel, Iosiah, Iohn Baptist*, and others, as *Timothy* by name, whome the Apostle aduiseth by that meanes to preserue his reputation, saying, *Let no man despise thy youth, and be vnto them that beleeue an example, in word, in conuersation, in loue, in spirit, in faith, and in pureneſſe.* Eccles. 4. 13. 1. Tim. 4. 12.

2. Secondly, the remembrance of that goodnesse which is exercised in youth, will be a singular comfort in olde age, and sustaine the heart against the manifolde infirmities and tediousnes thereof.

3. Thirdly, on the other side, they which liue vitiously when they are young, shall most certainly be plagued, when, or before they come to be old, if the curse cut them not off, or weed them not out (like hurtfull bryers, or nettles) sooner. And many, yea most of them, though they liue to be olde, yet out-liue not their sinfulnesse, with which they infected themselues whiles yet they were young; that will continue in them, and goe to the graue with them, as *Zophar* truely testified: *His bones are full of the sinne of his youth, and it shall lie downe with him in the dust.* Iob 20. 11. Neyther will it be buried and consumed there, but accompany the soule also to hell, and accuse it before Gods iudgement seate, and there cause them to be condemned and destroyed for euer.

Vse. 1. Instruction to domestical Gouernors, Ministers and Schoolemasters, that they giue wholesome precepts to boyes and girles committed to their charge, and restraine them from loose and dissolute behauiour, in hope of prosperous successe, whereby they may become both fruitfull trees in the Church of God, and happy inheriters of eternall saluation. It was paines well bestowed by the Mother and Grand-mother of *Timothy*, to season him so timely with the word of the Lord, that by their industry he

he knew the holy Scriptures of a childe, and therefore did ſo much good to many, and moſt to himſelfe when he was a man. And if it lie vpon parents ſo carefully to educate their children, and Gouernours muſt looke ſo narrowly to the wayes of their youth, how much more ought they of the elder ſort, hauing miſſpent many yeares in the ſeruice of ſinne, and are not yet reclaymed from their wicked waies, to beſtirre themſelues for reformation afore it be too late. Their daunger ſhould terrifie their hearts, and driue them to take a better courſe, leaſt they periſh ere they haue well thought that they are in perill: and their ſottiſhnes ſhould make them aſhamed of their ſluggiſhnes, which haue ſuffered boyes, and wenches, and children to goe before them in wiſedome and honeſty; and withall there is cauſe that hope ſhould helpe them forwards in godly endeauours: for if grace be giuen to them that are ſo young, and of leſſe capacity, (beſide the manifolde vanities that youth and childe-hoode are ſubiect vnto) to purifie their hearts and rectifie their workes, it will not be denied to them, who are more apprehenſiue of vnderſtanding, and may be better able to gouerne their affections, and order their wayes, if they faithfully ſeeke it.

Confutation of that pernitious errour, which too many, both men and women illude themſelues with, that youth yeeldeth a priuiledge to them that are young, to bee impious, proude, ryotous, and wanton with impunity. It is thought that they be fooliſh, and mopiſh, and haue degenerated from their age, which will giue themſelues to the ſeruice of any but of ſinne and luſt, till they be paſt that age. Why then did not the youthfull Sodomites plead their priuiledge, and preſerue themſelues from deſtruction when the reſt periſhed? They were taken with the manner aſwell as others: there was notice taken of them as well as of others, for the text ſaith, that *the men of Sodome compaſſed* Lots *houſe round about, from the young euen to the olde, all the people from all quarters.* And they were burnt vp with fire and brimſtone, and deſtroyed aſwell as others. And how came it to paſſe that the children ſpedde ſo ill which mocked *Eliſha*, ſaying, *Aſcend thou bald-head, aſcend thou bald-head?* Why did he *curſe them in the name of the Lord*, if children might ſafely

2. Gen. 19. 4.

ſay, and doe whatſoeuer them liſted ? Did not the ſlaughter of two and fourty of them made by two beares, openly declare the wrath and indignation of the Lord againſt them ? But for al this, ſo they will thinke ſtill, and ſo they will liue ſtill, and therefore ſuch we muſt leaue to themſelues, and let them take as they ſhall finde one day, only we may tell them what the Scripture ſaith
Eccleſ. 11. v. 9. vnto them in this caſe : *Reioyce ô young man in thy youth, and let thine hart cheare thee in the daies of thy youth, and walke in the wayes of thine hart, and in the ſight of thine eyes; but know for all theſe thinges God will bring thee to iudgement.*

Verſ. 12. *The Lord hath made both theſe, euen the eare which heareth, and the eye which ſeeth.*

HIs meaning is, that the Lord hath formed the whole man, all the parts of his body, though he nameth only theſe two, as the ſeates and inſtruments of thoſe noble ſenſes of hearing, and ſeeing, which are mentioned with them, and theſe, together with all the reſt, he enableth and quickneth to doe their office.

Doct. ¶ Our members and ſenſes are the workemanſhip and gift of God.

No art can make them, nor all the power of all creatures, if they ſhould vnite their ſtrength together, were ſufficient to faſhion ſo much as a Finger, or Toe, or any other limme, and put feeling into it. The honour hereof the Lord doth challenge to
Exod. 4. ver. 11. himſelfe in that ſpeech of his to *Moſes : Who hath giuen the mouth to man ? or who hath made the dumbe, or the deafe, or him that ſeeth, or the blinde ? Haue not I the Lord ?*

Reaſ. 1. Firſt, it is not in the power of creatures to doe ſmaller matters then to make eyes, and eares, they cannot make haires, nay they cannot giue coulour to their haires which are made to their
Matth. 5. v. 36. handes, and grow vpon their heades : that which is blacke they cannot change into white, and that which is white they cannot turne into blacke : now he that is not able to doe the leſſe, will leſſe be able to doe the greater.

2. Secondly, if any part of man, or of other liuing creatures, or of

of plants, or of any naturall body, or ſubſtance might be made without Gods owne hand, he ſhould ceaſe to be an abſolute creatour, and creatures that could doe theſe feates would become demy-creatours.

Inſtruction to depend vpon him for the preſeruation of our ſenſes, and members, who is the ſole and only maker of them, and therefore alſo let them be continually imployed in his ſeruices. We can no otherwiſe deale ſo ſafely for our ſelues, nor ſo thankefully with him, as to conſecrate his owne workemanſhip to his owne glory. It were an vnworthy part of vs, and might worthily bereaue vs of the vſe of our life or deareſt members, to beſtow his gifts of this nature, or valew in contempt, or neglect of him, vpon his greateſt enimies, ſinnefulneſſe, and Sathan. But may it not be done ſo cloſely, and with ſuch ſecreſie, as he ſhall neuer know of it to take offence at it? Is it not poſſible to delight our ſelues with our vnlawful actions, and ſerue our owne turnes by abuſing of our tongues, and yet all be hidden from God? *Vnderſtand yee vnwiſe among the people: and yee fooles when will yee be wiſe? he that planted the eare, ſhall he not heare? or he that formed the eye, ſhall he not ſee?* But that we may inioy the right vſe of our ſenſes our ſelues, and not haue them infectious and noyſome to our ſoules, and may alſo render to him due praiſe for them, actually by them, it ſhall be needefull to haue recourſe to him, and ſeeke his helpe, that as they were created by his hand, and are depraued by our corruptions, ſo he would againe repaire the ſame, and ſanctifie them to ſpirituall ſeruices. For otherwiſe a man quicke ſighted in earthly thinges, may be ſtarke blinde in heauenly, and he that hath a ready eare to liſten vnto mens ſpeeches, may be vtterly deafe at the Counſailes of God. And that cauſed *Moſes* to obraide the carnall *Iſraelites* in the wilderneſſe with ſuch a palpable ſenſeleſſeneſſe, ſaying vnto them: *Yee haue ſeene all that the Lord did before your eyes, in the land of Ægipt, vnto* Pharao, *and vnto all his ſeruants, and vnto all his land: the great temptations which thine eyes haue ſeene,* thoſe great miracles, and wonders, yet the Lord hath not *giuen you an hart to perceiue, and eyes to ſee, and eares to heare, vnto this day.*

Vſe.

Pſal. 94. v. 8. 9.

Deut. 29. v. 2. 3. 4

2. Conſolation for them that profitably exerciſe their ſoules and ſenſes in obeying of Gods holy will, and doing good to his people, he hath more intereſt in their members by right of creation, eſpecially being alſo incorporated into the body of *Chriſt*, then they can haue by vertue of poſſeſſion, and therefore he will looke alwaies better vnto them for protection and defence, then they at any time can doe, and therefore not only their bones are kept by him, that not one of them ſhall be broken for their hart, but likewiſe the haires of their head are numbred, that none of them ſhall miſcarry. Keeping themſelues therefore in his fauour, they may bouldly expect ſafety, or though ſometimes they be ſicke, ſore, lame, wounded, maymed, depriued of ſight, decayed in their hearing, or ſubiect to other like impediments, yet ſuch is the tender care of their heauenly Father towardes them, that he will be more prouident for their recuring, then any parent: and ſuch is his skill and power, that he is more able to repaire, and heale them, then any, or all the Chirurgions, and Phyſitions through the whole world. If the maladies therfore of any good man doe proue ſometimes incurable, and cannot be holpen, it proceedeth not from the defect of his loue, as though he neglected to doe them good: nor from any want of ability in him, as though it were beyond his power to recure them: (for it is alwaies eaſie with him to recure that which himſelfe did make) but from his holy wiſdome knowing the continuance of bodily infirmities to be healthfull for their ſoules, till that perfect reſtitution, and reparation be made of life, limmes, and ſenſes at the glorious Reſurrection.

3. Confutation of theſe that aſcribe all the members of the body, with the powers and faculties of the ſoule to nature, generation, conception, and ſecond cauſes, and looke not to God who is the Lord of nature, and the cauſer of all mediate and ſubordinate cauſes. The Prophet *Dauid* had an hart that vnderſtood more, and an eye that pierced further, when he yeeldeth to the Lord the honour aſwell of his conception, as of creation,

Pſal. 139. v. 13. ſaying: *Thou haſt couered me in my Mothers wombe. I will praiſe thee: for I am fearefully, and wonderfully made. My bones are not hidde from thee, though I was made in a ſecret place, and faſhioned beneath*

beneath in the earth. Thine eyes did ſee mee, when I was without firme: for in thy booke were all thinges written, which in continuance were faſhioned, when there was none of them before.

Verſ. 13. *Loue not ſleepe, leaſt thou come vnto pouerty: open thine eyes, and thou ſhalt be ſatisfied with bread.*

Loue not ſleepe, Though God graunt thee liberty to take thy reſt, and to refreſh thy weary body with *ſleepe*, yet *loue it not*, delight not too much in it, giue not thy ſelfe vnto it, nor vſe it exceſſiuely, nor otherwiſe giue ouer thy ſelfe to ſlouthfulneſſe: for vnder immoderate ſleepe which is one exerciſe thereof, he comprehendeth all the reſt, *leaſt thou come to pouerty*, this he alleageth as a reaſon, why he would not haue men to be too ſleepy and ſlouthfull, becauſe ſuch idleneſſe begetteth and bringeth forth beggary. *Open thine eyes*, be watchfull, and diligently apply thy buſineſſe in thy calling: for many are too wakefull for playes, and cardes, and dice, and dauncing, and drinking, and other diſorders: *and thou ſhalt be ſatisfied with bread*, it ſhall goe well with thee, and by thine honeſt labours and induſtry, thou ſhalt poſſeſſe, if not aboundance of all thinges needefull for thine eſtate, yet enough, and ſo much as thou ſhalt be content with, and by Gods bleſſing finde very ſufficient.

¶ The abuſe of lawfull thinges is vnlawfull and hurtfull. Moderate ſleepe is needfull, the word of God alloweth it, the Lord himſelfe beſtoweth it, the nature of man requireth it, but to delight in it, to exceede in it, to fall into it too often, or to continue in it too long, this is ſinnefull, this is daungerous, this ingendreth corruptions in the hart, this doth breede annoyances to the body, and this doth worke the ruine to the eſtate. The impediments whereby the gueſts were ſtayed from the great ſupper in the Goſpel, were affaires not ſinnefull and euill in their owne nature: to buy Oxen, to purchaſe Farmes, to marry Wiues is no where forbidden in the Scriptures, and yet when they affected thoſe earthly commodities, more then they delighted in Gods heauenly banquet, and choſe rather in a worldly manner to be dealing with them, then in a religious manner to be refre- *Luk. 14.*

Doct.

ſhed

ſhed with that, they ſhewed themſelues vnthankefull tothe Lord, and more iniurious to their owne ſoules, though they neither ſtole the Oxen, nor tooke the Farmes by violence, nor committed Fornication. And who can deny eating, drinking, marrying wiues, and giuing in marriage, buying, ſelling, planting, and building to be thinges in themſelues allowable, yea profitable, yea neceſſary for euery mans life, for publike ſociety, and for the general good of mankinde? And yet when the old world would drowne it ſelfe in them, it was by Gods righteous iudge-
Luk.17.v.26.27 ment drowned alſo for them: and for the ſame cauſes among others was Sodome deſtroyed, and by the like ſhall deſtruction take occaſion to come ſodainly on the wicked at the end of the world, before the reſurrection.

Reaſ. 1. Firſt, ſinne hideth it ſelfe more cloſely in the practiſe of things not ſimply euil, then in groſſe offences, and therefore with greater cunning beguileth men, and conſequently draweth many more into the ſnares thereof, then fall into open wickedneſſe. There are not ſo many theeues, as couetous worldlings; there are not ſo many adulterers, as doe abuſe and peruert marriage: there are not ſo many drunkards, as ſuch which drinke much more then neede requireth, or for lawfull delight may be permitted.

2. Secondly, when men are fallen into ſinnes of this nature, it is more difficult to get out of them, and come to repentance, their harts are not ſo preſſed with the burden of them: the world cryeth not out ſhame vpon them: their brethren be not ſo ready to reproue them: their tongues finde matter to make defence of them: they haue the company of the moſt to walke in the ſame way with them.

Vſe. 1. Inſtruction to be wary and watchfull in all our waies, to keep a mediocrity, to ſhunne the extreames. As in our vocations to be neither remiſſe, nor yet too ſeuere taske-maſters ouer our ſelues, for the oppreſſing of our mindes or bodies. And for our eſtates, to be neither negligent, nor ouer greedy, and vnſatiable. And the ſame rule is to be obſerued in our apparell, in our repaſts, in all our delights, and in euery thing that we deale in. It is a golden precept which *S. Paul* giueth in one of his Epiſtles,

requiring

requiring that *they which haue Wiues be as though they had none: and they that weepe, as though they wept not: and they that reioyce, as though they reioyced not: and they that buy, as though they poſſeſſed not: and they that vſe this world, as though they vſed it not.* 1. *Cor.* 7. 29. 30.

Confutation of them that thinke the lawfulneſſe of any matter will beare them out, and giue the warrant to act the ſame in the corruptest manner. They hold it ſufficient to iuſtifie their action, if the thing may at all be done: if proofe may be brought of the ſame practiſe, though with different circumſtances: if euer any other haue wel performed it, how abſurdly ſoeuer themſelues peruert it. And therefore many will make themſelues drudges to the world, becauſe it is a duty to be diligent in their callings: many will grow to be fierce and violent, becauſe it is good to be feruent and zealous: many will make ſports and paſtimes their continuall occupations, becauſe it is meete ſometimes to vſe recreations. 2.

Verſ. 14. *It is naught, it is naught, ſaith the buyer: but when he is gone apart, he boaſteth.*

IT *is naught, it is naught,*] Albeit the ware cheapened be good, and well worth the price demaunded by the ſeller, yet the couetous buyer, to the end he may get it better cheape, whiles he is bidding mony for it, diſpraiſeth it to the vttermoſt: *but when he is gone apart, he boaſteth*, after he hath bought the thing, and behind the ſellers backe, he praiſeth his bargaine, both for the goodneſſe of the commodity, and for the good peny-worth which he had therein. And hereby in like manner the diſpoſition and behauiour of the ſeller is to be vnderſtood, which is as forwards to extoll, and ſet out that which is badde, as the other to finde fault with that which is good. For if they be both falſe and wicked, as this teſtimony concerneth none other, they will depart with their owne with no more truth, and equity, then they ſeeke to come by an other mans, and the Lord doth aſmuch looke into, and loath the iniuſtice of the one, as of the other.

¶ The Lord doth take notice of all the behauiour of men in *Doct.*

their trafficking one with an other.

In this place he marketh and reporteth what speech passes be tweene them while they are together, and what they say of their bargaine after they are departed asunder. In *Hosea* he obserueth, and relateth what practises they vse to beguile one the o-
Hos. 12. vers. 7. ther, and with what affections also they doe it, saying, *He is a Marchant, the ballances of deceit are in his hand: he loueth to oppresse.* In *Amos* he fore-seeth, and discloseth what purposes they haue of false-hood, and iniustice, and how greedy they are to fall to it, being desirous, if they could, to chase away, and shorten the Lords owne Sabbaths, and Holy-dayes, that they might be about this sinnefull businesse. And therefore, say they,
Amos. 8. v. 5. 6. *When will the new Moone be gone, that we may sell corne? and the Sabbath, that we may set forth corne and make the measure small, and the price great, and falsifie the waights by deceit? That we may buy the poore for siluer, and the needy for shoes: and sell the refuse of the Wheate.*

Reas. 1. First, the persons buying, selling, and bargayning are his, and therfore he hath authority to looke narrowly into their courses, that he may punish the wrong doer, and right the cause of the wronged.

2. Secondly, the marchandise and wares which are bought and sold are his, and his goods are abused, when they are passed away, or gotten vnrighteously.

3. Thirdly, the ordinance of bargayning and traffi.ke is his, and he hath appointed it: buying, and selling, and exchange of commodities is by his institution, and warrant, and therefore he noteth whether it be well vsed, or peruerted.

4. Fourthly, his law is obeyed, or transgressed, and either seruice is perfor med to him, or otherwise sinne is committed against him, in all the matches and couenants that men doe make.

Vse. 1. Instruction for vs to take notice of his presence at our bargayning, as he doth of our demeanour therein; consider that his eie doth see thy actions, and earnestly beholdeth what thou doest with thine hand, and his eare doth heare thy speeches, and seriously hearken what thou vttereſt with thy tongue, beware therefore that hee finde thee not compassing thy neighbours

money

money or goods with iugling tricks, and deceitfull breath. If thy dealing be not allowable to be vſed to the greateſt, attempt not to offer it at any time to the meaneſt; and if it would not be found iuſtifiable being ſifted by the wiſeſt, thou hurteſt thy ſelfe in practiſing of it to the ſimpleſt. For who is ſo great, and whom doth the matter ſo neerely concerne as the Lord? And who hath ſo much vnderſtanding as he which vndertaketh to redreſſe the wrongs of thoſe that are ſooneſt beguiled? It is good diſcretion to feare the Pillery, and to keepe thy ſelfe out of the Magiſtrates danger, by ſhunning thoſe offences whereby thou mighteſt incurre ſuch puniſhment: and is it wiſedome to be careleſſe of hell fire, and to caſt thy ſelfe into the hands of God, that he ſhould be prouoked to plague thee for thy fraudulent courſes?

Reproofe of them that ſeldome or neuer vſe any commerce without corruption, their bargaines for buying or ſelling begun with lying, and concluded with oppreſſions. And this not the fault of a fewe, for very few, yea almoſt none at all are free from it. Men come to the Market, as they were wont to come to the games of running, and wreſtling, and ſtriue who ſhall bee the ſwifteſt or ſtrongeſt, to preuaile againſt others, or ouercome their Antagoniſts in doing of iniury, and ſo that ſaying of the Prophet is daily verified: *Euery man hunteth his brother with a Net.* Cuſtome hath made falſhood ſo familiar with Chap-men and Tradſe-men, and thoſe which vſe to cheapen other mens wares, or haue ought to ſet to ſale, and vtter of their owne, that they know not how to chaffer without it: they would ſtand mute, vnleſſe it directed them how to parle together. Who, among hundreds dooth not demaund aboue the worth of that which he hath to ſell? And who among thouſands doth offer at firſt according to the value of that he is about to buy? And both be conuicted of vntruth, before they depart aſunder, and yet neither of them aſhamed thereof, as if it were allowed for a poynt of good thrift, to lie for aduantage. For after they haue contended a while about the matter, the one inlargeth his offer, and payeth more then (he proteſted) hee euer would giue for it, and the other abateth of that he demanded, and ſelleth for leſſe then

2. *Mica.*7.2.

(he swore) he could affoord it. Ob. They are driuen so to vnder-bid, and ouer-aske by necessity: for otherwise men keepe off, and not aske or giue in any proportion according to the value of the commodity. Answ. Yeelde that, and be it that thou art otherwise like to be bid too little, will that therefore warrant thee to demaund too much? And what though it be prized at too great a rate, and hoysted vp too high, wil that iustifie thee, if contrary to thy knowledge, thou extenuate it ouer-much, and debase it too low? No offer, nor demaund from others, dooth binde thee to sell cheaper, or buy dearer then is equall, without thine owne consent, and how darest thou then seeke to ward off the needlesse feare of a small hinderance to thine estate, with the committing of a manifest and great offence, against the Lord and thine owne conscience? But be it thou must necessarily sustaine some losse by tying thy selfe to plaine dealing, because thou wilt not defile thy selfe with vntruth, and craftines, yet will the conseruation of thine innocency and vprightnesse, be gaine sufficient to counteruaile, and ouerpoyse it. Notwithstanding all that is spoken, and preached, and written against this enormous mis-demeanour, yet what is to be found any where more frequent and common then it is euery where? As though God were to be worshipped onely in the Church, and at holy assemblies on the Sabboath daies, and the Diuell to bee serued in shoppes, and at euill meetings on Market daies. No man almost doth thinke it a sinne, or is ashamed to be taken with a lie in this case, though he stand vpon the reputation of his trueth and honesty, and accounteth it a dishonor to be reproued in any other matter.

3. Consolation for them that meane, and speake, and deale faithfully in their Couenants and bargaines: the Lord doth incline his eare to that which they doe truly affirme; and his eyes with delight and fauour, behold the righteousnesse which is exercised by them, and he will publish and reward it to their eternall praise and happinesse. The matter was well handled betweene *Abraham* and the Hittites, for gestures, wordes, and equity on both parts, and the memoriall thereof is, and shall be continued in the Scriptures, and Church of God to the end of the world.

Gen.23.

world, ſo commendable, and acceptable a thing it is to ſpeake vprightly.

¶ Carnal men direct not their tongues ſo much to ſpeake truth, as to ſeeke their owne aduantage. *Doct.* 2.

That is naught by their teſtimony, which they would get for naught, though they thinke it to be good: and then it is praiſe-worthy, when they may gaine praiſe by the hauing of it. *The lip of the truth*, as it is ſaid in an other place, *will be ſtable for euer, and a lying tongue, but for a moment.* Where ſee the point handled more at large. *Prou.* 12. 19.

Verſe 15. *There is gold, and a multitude of pretious ſtones: but the lips of knowledge are a pretious Iewell.*

THE hability, and conſcience, and vſe of fruitfull ſpeaking is here commended by Compariſon, being preferred before thoſe things which are of greateſt eſtimation in the world, *there is gold*, great ſtore of it, in Mynes, in Coyne, in Plate, in Chaines, and Ornaments, and diuerſly vſed, and much deſired, and ſet by, *and a multitude of pretious ſtones*, great variety of rich gemmes, as Diamonds, Carbuncles, Rubies, Iaſpers, Saphires, Emerauds, &c. and many of the ſeuerall ſorts of theſe, *but the lipps of knowledge*, the mouth, and lips of a godly wiſe man, vttering that ſound and holy knowledge which dwelleth in his heart, *are a pretious Iewell*, ſurmount, and are more worth then all the treaſures before mentioned, and therefore more to be accounted of. See chap. 10. ver. 20.

Verſe 16. *Take his garment that is ſurety for a ſtrange* man, *and make him giue a pledge* that vndertaketh *for a ſtrange* woman.

TAke *his garment*,] receiue a ſufficient pawne of him, and prouide for thine owne indemnity, that thou be not defrauded of that which thou lendeſt, and if no better ſecurity can be giuen thee, receiue and keepe his Cloake or Gowne, or Coate, *that is ſurety for a ſtranger*, which giueth his word for ſuch as he

ought not: for some vnacquainted with vs, may be vndertaken for in their distresses, when their neede dooth iustly require that helpe, which we cannot of our selues minister vnto them, and yet may procure by our word, at another mans hand: and some well knowne vnto vs, and of our neerest kindred, may be strangers in this case, yea the better knowne, the more vnfit that we should promise for them, hauing experience of their vnsufficiency, or vnfaithfulnesse. *And make him leaue a gage that vndertaketh for a strange woman.* A strange woman in the Scriptures, is vsually, and euery where, for ought we remember to the contrary, taken for an harlot, or whorish woman; the sense seemeth to be, that if any man would offer to giue his word for an Harlots debts, or take vp ought in his owne name to bestow on a Whore, he should not be taken, nor haue any thing lent vnto him, without a morgage, or competent pledge, or such sound specialty, as will certainely counteruaile the summe which he is bound for. The liberty and limitation of suretiship hath beene somewhat more spoken of in the eleauenth Chap. ver. 15.

Doct. ¶ They that rashly cast themselues into debt, are not so fauourably to be dealt with, as they that fall thereinto through necessitie.

In the behalfe of the poore and needy, who were driuen to borrow for reliefe of themselues and their families, the Lord giueth that charge to the wealthier sort: *If thou shalt receiue to pawne the garment of thy neighbour, restore it vnto him before the Sunne goeth downe: for that onely is his couering, that is his garment for his skinne: wherein shall he sleepe? Therefore when hee cryeth to me, I will heare him, for I am mercifull.* And heere a- *Exod.22.26.*
gainst lauish and vnaduised sureties, and borrowers, he warranteth men, yea he perswadeth them, yea he layeth a commaundement vpon them, and repeateth the same in the selfe same words *Prou.27.13.*
in the Chapter following, that they take their garments for pledges. And as heere he directeth the creditors what they should doe, so hereafter he foretelleth such manner of sureties what they must looke for: but in the way of admonition, to the end they should preuent the perrill and trouble. *Be not thou of them,* saith he, *that touch the hand,* not *among them that are sure-* *Prou.22.26.*

ty for debts. If thou haſt nothing to pay, why cauſeſt thou *that hee ſhould take thy bed from vnder thee?*

Reaſ. 1. Firſt, as it is a duety to be pitifull, and ready to helpe them whoſe neede, and indigency doth require compaſſion and mercie, ſo is it good wiſedome to be warie and circumſpect that we impouerish not our ſelues by truſting of thoſe that want diſcretion and fidelity. For how may he that is careleſſe of himſelfe, and his own eſtate, by ruſhing into ſnares and perrils, be thought to be prouident for thee and thine, by keeping of touch and performing his promiſes?

2. Secondly, by hard conditions and rough intreaty they may be ſtayed at firſt, or reclaymed at laſt, from their vnthrifty courſes, when they ſhall taſte of the bitterneſſe, and feele the ſmart and paine of them.

3. Thirdly, who knoweth the good effects which may inſue vpon it? whether they may not thereby be tamed, and holpen to repentance, and alienated from the ſociety of ſuch mates, as are wont after that manner to intangle their Companions?

Vſe. Inſtruction not onely to ſhunne and haue in deteſtation, that odious, though plauſible ſinne of raſh and cauſeleſſe ſuretiſhip, but alſo with due deliberation, and iudgement to informe our ſelues of their hability, and honeſty whom we accept of for ſureties. It is ſafer and eaſier at the firſt to reiect him that would circumuent vs, whiles we reteine our money or goods in our hands, then afterwards to hunt him, when wee haue already ſuſtained the loſſe. But as for them that are conſtrained ſometimes to follow ſuites by reaſon of euil debtors, by whom otherwiſe their ſtate would be impaired, and their families wronged, let them alwaies proceede more ſtrictly againſt a wretcheleſſe ſurety that is without care, though the due be neuer diſcharged, then a poore wel-meaning principall, that is without meanes to diſcharge the due. But what if he be beggarly alſo, and vnable to make payment? yet let him beare the burthen of his pride, and diſſimulation, that tooke vpon him the perſon of a rich man, and made not his neceſſity knowne, but boaſted ſo of his wealth and hability, as if he had not onely to maintaine himſelfe, but to ſatisfie other mens debts. Yet this is not to be extended againſt

gainſt all ſureties: for many dealt ſeriouſly, though imprudently, when they gaue their bonds with purpoſe to make that good which the debtor himſelfe ſhould faile of, but their eſtates are decaied ſince, aſwell as the principals that they cannot performe it: and to thoſe thus already afflicted, it were inhumane to adde affliction by extremity. And many running headily into this ſinne, when they were ignorant, doe now diſcerne the daunger of it, and doe vnfainedly bewaile hauing gotten vnderſtanding: vnto theſe therefore, being humbled for their fault, and ſubmitting themſelues, the more lenity and mercie is to be ſhewed. And many, though themſelues be as fooliſh, falſe, and vnthriftie as euer they were, yet haue wiues, and children more innocent and harmeleſſe, who muſt of neceſſity, fall into great wants and calamities, if they be purſued with rigour. And theſe are somewhat to be ſpared, though not for their owne ſakes, yet for their families.

Verſe 17. *The bread of deceite is ſweet to a man: but afterwards his mouth ſhall be filled with grauell.*

THis whole ſentence is allegoricall, wherein vnlawfull gaine is reſembled to foode, the delight that it firſt bringeth to the pleaſant taſte of delitious meats, the minde to a mans mouth, and the miſchiefes that follow to grit, or little ſtones, which are very offenſiue to the teeth. *The bread of deceite*, all manner of maintenance, or commodities, craftily, cruelly, or by any vniuſt means compaſſed, and gotten, is *ſweet to a man*, maketh a worldling and an vnrighteous perſon ioyfull and glad: *but afterwards* eyther in his life time, or at his death, or in the world to come, *his mouth ſhall be filled with grauell*, ſome great and grieuous miſeries ſhall befall him. For eyther his conſcience will ſtinge and bite him, and ſo he ſhall be vexed with feares and horrours, or elſe the hand of God will inflict puniſhment and plagues vpon him, and ſo he ſhall be ouer-whelmed with anguiſh and torments.

Doct. 1. ¶ Nothing is ſo pleaſant to the wicked, as that which is moſt hurtfull.

By

By this vnlawfull lucre his neighboure is wronged, his owne conscience burdened, his soule and bodie both in daunger to be destroyed, and that for euer; and yet it is for his tooth, it more delighteth him then his dinner. It hath beene alwaies and euery where to be found, that the baites of sinne are more delectable to fleshly men, then the blessings of God. See Chap. 9.ver.17.

¶ *But afterwards, &c.* Though iniquity, and wickednesse yeelde pleasures at the beginning, yet they will put men to paine in the end. *Doct. 2.*

The Diuell stroweth suger on the top of his cup of sinne, to incourage them that drinke therof, to take a good draught, but he mingleth poyson in the bottom, which working their destruction, will turne to be as bitter as gaule. Our great Grandmother *Euah* tasted thereof, and felt this to be true by wofull experience, being deceiued by the faire colour, and delicious relish of the forbidden fruite, and by Satans false testimony, making her beleeue that disobeying the commandement of God, she should purchase to her selfe some rare and singular happines. And all seemed to be so, vntil she had vndone al by drawing her husband into the same transgressiō with her. And *Iudas* no doubt, thoght that he had made a good match, when he recouered the fauour of the high Priests, and principall men, and gained such a summe of money by selling of his Master, but the onely beginning of the misery which followed, did soone swallow vp all the delight that went before. We might proue the point most clearely by instancing in seuerall kindes of sinnes, and shewing the euent of particulars, but one or two may suffice for many. Concerning Whoredome, thus testifieth *Salomon: The lippes of a strange woman droppe as an hony combe, and her mouth is more soft then oyle: But the end of her is bitter as Wormewood, and sharpe as a two edged sword.* *Prou.5.3.4.* And against drunkennesse this admonition he giueth: *Looke not thou vpon the Wine when it is redde, and when it sheweth his colour in the cuppe, or goeth downe pleasantly. In the end therit will bite like a Serpent, and hurt like a Cockatrice.* *Prou.23.31.32.* See Chap. 9.verse 18.

Vers. 18. *Establish thy thoughts by counsaile, and by prudent aduise make warre.*

HE giueth in these wordes a caueat, that no man should leane too much on his owne iudgement, nor too soddainely resolue on enterprises, without mature deliberation, and sound direction. *Establish thy thoughts by counsaile*, that thy purposes be not variable, and vnconstant, and that thy proceedings be not without prosperous successe, and so vncomfortable: make as sure worke as thou canst, both to confirme thy minde, and to manage thine affaires in the best manner, and therefore communicate thy matters with such thy friendes as are both wise, and faithfull. And looke well to this that Gods holy word be one, and the chiefe, euen best regarded, and most obeyed of all thy counsailours, to that nothing be practised, or hearkned to, against it. *And by prudent aduise make warre*, especially in all matters of weight, of which sort warre is, (wherein the estates of Countries, and the liues of many persons are hazarded) let nothing be rashly attempted, but all thinges well considered of, and consultation had with men of piety, vnderstanding, skill, and experience.

Doct. 1. ¶ A mans wisdome serueth him for best vse, when he will not rest vpon it alone, but be holpen by the counsaile of others. See Chap. 15. vers. 22.

Doct. 2. ¶ *By prudent aduise make warre, &c.* Wisdome and good counsaile are as needefull and auaileable for warre, as strength and power.

If there be much armour, and little policy: if many resolute Souldiers to fight, and few discreet Captaines to leade: if they haue strong bodies, and weake iudgements, a great army may be easily vanquished of a small company. Though a field were full of armed Gyants, and euery one of them a *Goliah*, yet if they were blinde, and deprived of their eye-sight, who had cause to stand in feare of them? and of whom among all their enimies, had they not reason to stand in feare? And who be blinder in their bodies, then they, that be rash and led with proude conceites, and selfe-liking, are in their mindes? Now let vs see what other

other Texts of Scripture doe accord with this, for the confirmation of this point. In the foure and twentith Chapter of this booke, it is ſaid: *A wiſe man is ſtrong: for a man of vnderſtanding increaſeth his ſtrength. For with counſaile thou ſhalt exerciſe thy warre, and in the multitude of them that can giue counſaile, there is health.* And in Eccleſiaſticus there is a ſaying not much different from this in ſenſe and meaning: *Better is wiſdome then ſtrength, though the wiſdome of the poore be deſpiſed, and his wordes not heard. Better is wiſdome then weapons of warre, and one that ſwarueth from it deſtroyeth much good.* *Prouerb.* 24. 5. 6. *Eccl.* 9. v. 16. 18.

Firſt, ſucceſſe and victory are not according to the forces of men, but according to the pleaſure of God: *A King*, ſaith he, *is not ſaued by the multitude of an hoaſt, neither is the Mighty man deliuered by great ſtrength. An horſe is a vaine helpe, and ſhall not deliuer any by his ſtrength.* Now whom will he beſt proſper, but thoſe which are moſt ſeruiceable vnto him? And who performe ſuch acceptable ſeruice, as they which haue vnderſtanding, and ſeeke vnderſtanding, which are able to giue counſaile, and yet in the humbleneſſe of their ſpirits, and ſight of their owne wants, are diligent and ſtudious to learne counſaile. *Reaſ.* 1. *Pſal.* 33. 16. 17.

Secondly, the vſe of wiſdome and faithfull aduiſe, for matters of warre, in many reſpects is moſt expedient and neceſſary. It examineth whether the cauſe be righteous, or vniuſt, or whether it be ſeaſonable, or vnſeaſonable to take it in hand. What haſtened *Achabs* deſtruction, and cauſed him to be ſhine and periſh at *Ramoth* in *Gilead*? His contempt of the Prophet *Micaiahs* counſaile, who fore-told him of the danger inſuing. And for that voyage alſo was good King *Iehoſhaphat* blame-worthy, and worthily blamed by the Prophet *Iehu*. 2. *Chron.* 19. *verſ.* 2. We read of nothing wherewith that worthy *Ioſiah* might bee taxed in any ſort, but only this that he was too aduenturous to incounter in battaile with the King of *Ægypt*, without warrant, and contrary to that counſaile which *Necho* gaue him from the mouth of the Lord, to the loſſe of his life, and the ſorrow and woe of all his ſubiects. It findeth out the fitteſt times for truces, peace, leagues, and what conditions are to be offered, or yeelded vnto, with other thinges of like nature. It directeth to the 2. 1. *King.* 22. 2. *Chron.* 25. 22.

best meanes of aduantages, of places, and other opportunities yet iust and honest, for the fortifying of themselues, and weakening of the enimy, yea for the winning of the victory, and vanquishing of the enimy. And further also it proceedeth to teach how after this, the victory is to be vsed, to whome mercy is to be shewne, and to whom seuerity, who is to be spared, and who is to be smitten, *&c.*

Vse. 1. Reproofe of them that are not called to warre or priuate contentions by the perswasion of wisdome, for the defence of equity, and truth, and thrust into the same by the instigation of malice, pride, and couetousnesse, for mischiefe, vaine-glory, and commodity, which, whatsoeuer their successe fall out to be, may assure themselues that they cannot speede well: though they are neuer so mighty, yet they are in danger to be foyled by manner then themselues: and though they seeme to preuaile neuer so much, yet then they are most grieuously hurt, when they haue effected their purposes, and done most hurt. When they vanquish men, they are ouerthrowne by sinne, when they triumph ouer their weaker neighbours, they are ledde captiues by their strong lusts: when they get great fame and booties, and in appearance exalt their names, and families, they incurre much dishonour, and losse, and vtterly vndoe their posterities. *Nebuchadnezzar* of *Babel* in all mens opinions for that time, was most happy and fortunate, which by his prowesse, and valiant exploites, made himselfe famous in all those partes of the world, he inlarged his Dominions, and possessions, that no man in his age was so mighty, puissant, and renowmed as he, and yet all this tended to his owne destruction, and in the end, to the ignominy, ruine, and subuersion of his family, as the Prophet testifieth. *Because thou hast spoyled many Nations, all the remnant of the people shall spoyle thee, because of mens bloud, and for the wrong done in the Land, in the Citty, and vnto all that dwell therein.*

Hab. 2. vers. 8. *Ho, he that couetteth an euill couetousnesse to his house, that he may set his nest on high to escape from the power of euill. Thou hast consulted shame to thine owne house, by destroying many people, and hast sinned against thine owne soule.*

2. Instruction for euery one to confirme himselfe in the spiritual battaile

battaile againſt Sathan, and his owne ſinnefull nature, by holy wiſdome, with the aduiſe and aſſiſtance of his Godly, iudicious, and faithful teachers, and brethren. For the enimies of our ſoules are of all others the moſt crafty, and mighty, our miſery the greateſt, if we be conquered; and our victory the happieſt, if we ouercome; which we may vndoubtedly expect to do, if we chooſe this heauenly wiſdome for our leader, and yeeld our ſelues accordingly to be directed, and gouerned by it. It is no malice to be implacable, and to beare a deadly grudge againſt thoſe aduerſaries: neither is it cruelty to kill and ſlay them, and to doe aſmuch hurt vnto them, as with all our might we ſhall be able. And therefore it is good prouidence to ſtrengthen our ſelues to this conflict, by the beſt meanes we can, and we can haue no better then the counſaile of God out of his holy word, nor any good at all, beſides thoſe which his word doeth preſcribe, and they are all ſpirituall.

Verſ. 19. *With him that goeth about as a ſlanderer, diſcloſing a ſecret, and with him that flattereth with his lips ioyne not thy ſelfe.*

ALbeit it is a good thing to take counſaile, yet it is not ſafe for a man to cõmunicate his affaires to all ſorts of perſons: for if a ſecret be not kept, counſaile is made fruſtrate. Wherefore he giueth a caueat to beware, among others, of two kindes of people eſpecially, whereof the firſt are ſlanderers, and tale-tellers, whom (as he did in the eleauenth Chapter verſ. 13.) he reſembleth to Pedlers, who mingle ſundry ſorts of wares together, and goe from place to place to vtter thoſe thinges which they haue receiued from others, for that they tell that to this man, which they heard of that, and wander hither and thither to gather vp tales to tell whereſoeuer they come, and commonly report them otherwiſe, and farre worſe then they heard them, neither is there any thing that they can conceale, what dangers or miſchiefes ſoeuer the diſcloſing of it will procure.

Of the ſecond kind are flatterers, ſuch as will ſpeake faire, and gloze with their tongues, pretending loue, and profeſſing good liking, when they doe only ſound thee to be made acquainted with thy purpoſes.

Doct. 1. ¶ It is good wisdome not to trust a slanderer, or tel-tale with thy secrets.

They that complaine of others to thee, will not be sparing to complaine of thee to others: and he that will deale treacherously with one man, may be doubted that he will scarce deale truly with any man. And therefore the Lord by the Prophet, doth admonish his people to take heede of such, as like Thornes and Briars haue vsed to scratch with hand, or tongue, or other means how neare so euer they are vnited vnto vs. *The best of them*, saith he, *is a Briar, and the most righteous of them is sharper then a* *Micah.7.v.4.* *Thorny hedge. Trust yee not a friend, neither put yee confidence in a Counsellour: keepe the dores of thy mouth from her that lyeth in thy bosome.* *Dauid* was so farre from admitting such manner of persons to his Counsaile, as that he would not permit them to dwell in his Court, nor, (if they were conuicted of that crime, though closely committed) suffer them at all to liue in his Kingdome, but vowed to *destroy him that priuily should slander his neighbour.* See Chap. 11. vers. 13.

Doct. 2. ¶ Both consultation, and conuersation with flatterers is to be auoided.

That which is offered to their eares, is not only lost, but peruerted, to the hurt of him that speaketh: and that which proceedeth from their lips, notwithstanding it seeme most plausible, is very pernitious to him that heareth. The Prophet *Dauid* knew and felt much euill and mischiefe by them to his griefe and paine, and the Spirit of God knewe, and sawe more guile and treachery in them to their owne woe and destruction, when *Dauid* by the inspiration of the Spirit doth lay such villany to their charge, and passeth such an heauy sentence against them by way of prediction, or imprecation, both tending to one *Psal.12.v.2.3.* purpose. *They speake deceitfully euery one with his neighbour, flattering with their lippes, and speaking with a double hart. The Lord cut off all flattering lippes, and the tongue that speaketh great thinges.*

Reas. 1. First, their faire speeches when they shew themselues most smooth, and kinde, are venemous and hurtfull, like surgred poysons that are made sweete for the mouth, and deadly for the stomacke,

ſtomacke, and bowels. They inchant mens eares and hearts, and make them too much conceited of themſelues, and ſo to looſe the comfort and reward of their weldoing, when they doe well, and hinder them from repentance for their faults, and ſo compell them to be plagued for their euill doings, when they doe euill.

Secondly, euery flatterer for the moſt part is double tongued, and can readily ſpeake more languages then one: one dialect of praiſe, or wherewith to pleaſe and content men before their faces; another of accuſation, or wherewith to traduce men behinde their backes: one in ſhew, to make them beleeue that they be their friends, and wiſh them well; and another in deed, to make them finde that they are their foes, and as much as they are able, worke them woe. So dealt *Achitophel* with *Dauid*, and *Iudas* with *Chriſt*, according as the one is complained of, and the other foretolde of, in the Pſalmes: *The wordes of his mouth were ſofter then butter, yet warre was in his heart: his wordes were more gentle then Oyle, yet they were ſwords.* And adde hereunto, that many times by ſociety and conference with them whom they will afterwards betray, they know their minds, they haue fiſhed out their purpoſes, they are acquainted with their faults, they haue matter from their wordes, or actions, to worke vpon. 2. Pſal. 55. 21.

Inſtruction not to giue incouragement to ſuch manner of men, to frequent eyther our houſes, or company; they will ſoone be diſcried and found out of any that is wiſe, and not willing to be illuded: and if he vſe to conuerſe with thoſe that deale plainly, and faithfully with him. We ſhut our doores, and fence our ſelues againſt theeues which will riſle our houſes, and take away our gold, ſiluer, or other goods which haue beene bequeathed to vs by men, or our owne handes haue gotten, and ſhall we open them, and expoſe our ſelues to more perilous robbers which will ranſacke our hearts, and to their vttermoſt power, bereaue vs of our humility, and modeſty, and other good graces which the Lord hath beſtowed vpon vs. Ob. But theſe that commit ſuch burglaries draw weapons vpon vs, and wil not ſpare to ſhed our blood. Anſw. Thoſe that practiſe ſuch flatteries, come vp- *Vſe.*

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pon vs with more dangerous weapons, and will not ſpare with their keene tongues to bring our names into infamy, and to wound our conſciences, which ought to be much more deare vnto vs, then eyther money, or our heart blood. But hee that would not be torne with the tallants, and preyed vpon with the beakes of flatterers, muſt be carefull that he make not himſelfe a cation by ambition; for euery proude man is willing to heare himſelfe praiſed, and then flatterers muſt needes be the welcomeſt gueſts to his table, and he ſhall be the ſweeteſt morſell for their teeth.

2. Reproofe of their folly, which contrary to this wiſe leſſon of the holy Ghoſt, delight in none but ſuch as will fawne vppon them, and claw them, they are ſo troubled with the itch of vaine-glory. Yet their folly were the leſſe (though it be too too great) if they would be ſatisfied with priuate claw-backes, but they muſt haue approbation in their ſinfull courſes, by the Miniſters of the word; they would haue the Preachers in their Sermons, ſpeaking in the name of the Lord, to iuſtifie their voluptuouſneſſe, pride, cruelty, worldlines, and other groſſe vices, or at leaſt to winke at them, and ſay nothing againſt them. He is not a good Cooke to dreſſe meate for their ſoules which will not powder it with poyſon: neyther is he a Phyſition for their turnes, which will not like *Achabs* falſe Prophets, preſcribe to them that which they preſcribe to him, and tell them that it is a duety meete to be done, whatſoeuer of themſelues they are deſirous to doe. Of theſe there were many in *Eſayes* time, and againſt them he maketh this complaint: *It is a rebellious people, lying children, and children that would not heare the law of the Lord;* Eſa.30.9.10. *which ſay vnto the Seers, ſee not: Prophecy not vnto vs right things; but ſpeake flattering things vnto vs: Prophecy errours.*

Verſe 20. *He that curſeth his father or his mother, ſhall haue his light put in extreame darkeneſſe.*

HE *that curſeth his father or mother,*] which vttereth imprecations, rayling and reuiling ſpeeches, ſcoffes and ieſts, or any manner of diſpiteſull wordes againſt both his parents, or eyther

ther of them, to their face, or behinde their backes, or after what ſort ſoeuer he declareth by his words the bitternes of his heart, to bring them to contempt, and to profeſſe how lightly and baſely he eſteemeth of them, *ſhall haue his light put out in extreame darkeneſſe*, all his proſperity, which in the Scripture is often compared to light, ſhall be turned into woe and miſerie, which is vſually tearmed by the name of darkeneſſe. And this he ſheweth ſhall not be ordinary, and ſuch an affliction as common faults are corrected withall, but exceeding grieuous and fearefull, as appeareth by the Epithete *extreame*, or as it is in the Hebrew text, the blacknes of darknes.

¶ Rebellious children, and ſuch as vilifie their parents are ſubiect to ſome notable miſchiefe and puniſhment. *Doct.*

Feare, ſhame, torment, death, and deſtruction continually purſue them, and will at length ouertake and apprehend them, and neuer leaue till they haue haled them into hell, and accompany them there for euer, vnleſſe they repent the ſooner. Theſe are numbred among the damned crew in the law, againſt whom the iudgement of God is denounced with the conſent and acclamation of the people. *Curſed be he that curſeth his father, and his mother: and all the people ſhall ſay Amen.* *Deut. 27. 16.*

Firſt, ſuch plagues are due vnto them, and iuſtly deſerued, conſidering the perſons whom they diſpiſe, and ſhew themſelues contemptuous againſt, their father that begate them, their mother that conceyued them, the parties which haue beene cauſes of their generation, ſubſtance, life, and welfare, if they haue any. And who then would not deeme that tongue moſt worthy of ſeuere puniſhment, and to be cut out of the head? and head, and it, with the whole body and ſoule to periſh together, that ſpareth not to rate, or reproach them from whom by Gods appointment it had it being, and conſequently the habilitie of ſpeaking. *Reaſ. 1.*

Secondly, beſide the indignity offered to parents, the greatneſſe of the ſinne againſt God, doth call for ſuch ſtroakes. For his law is violated, and his commaundement broken, and an heinous offence is committed againſt him, as our Sauiour teſtifieth in the Goſpell, by oppoſing this practiſe to his precept, and *2.*

Mat.15.3,4. iuſtifying the penaltie that is due for the ſame. *Why* (ſaith he) *doe ye tranſgreſſe the commaundement of God by your tradition? For God hath commaunded, ſaying, Honour thy father and mother: and he that curſeth father or mother, let him die the death.* If it be a fault for ſeruants (whoſe tongues God hath not ſo ſtrictly bound to the good behauiour) to anſwer againe to their Gouernors: if wiues which may be bolder with their husbands, are not yet allowed to be malapert, as *Michol* was with *Dauid*, but muſt reuerently ſpeake to them, and of them, as was *Saraes* demeanour towards *Abraham*, then it will proue an odious crime, and brutiſh doggednesſe, for children to ſnarle and barke at, or inueigh againſt their parents.

Thirdly, the righteouſneſſe of God will not ſuffer them to eſcape with impunity, but calleth vpon the Magiſtrate, and requireth him to proceede againſt them, and doe iuſtice vppon them, ſaying, *If there be any that curſeth his father, or his mother, he ſhall die the death: ſeeing he hath curſed his father and his mother, his blood ſhall be vpon him.* And though men would ſeeme more mercifull then he, and iudge it cruelty to execute this ſentence ſo ſharpely, yet he often compelleth them to it, by putting ſuch vnnaturall malefactors into their handes for other facts, as Rapes, Robberies, Murthers, Treaſons, and ſuch like offences, and ſo they are cut off, aſwell the one as the other, by the ſword of iuſtice. And albeit they ſhould not this way be brought to their end by a violent death, as it cannot be denied but that many eſcape eyther thoſe crimes or puniſhments, yet certainly his own hand will bring them to a miſerable death, that they ſhall die a curſed death, and be ſwallowed vp of eternall death.

Exod.20.9.

Vſe. Inſtruction for all children to beware of contumelious ſpeeches, tending to the diſgrace of their parents, as of contumacious behauiour otherwiſe, or of violent actions for the hurt of their perſons. That which ſhould affright them from ſpeaking treaſon againſt the Prince, namely, the feare of God, and perrill of diſcouery, and puniſhment if it be diſcouered; ought alſo to with-hold men from vttering opprobrious wordes againſt their fathers and mothers, ſithence it proceedeth alſo from impietie, and iudgements are likewiſe threatned againſt it. It is not ſafe

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to harbour a diſloyall thought againſt thy Soueraigne, vnder whom thou liueſt, nor ſo much as to whiſper any thing to his diſhonour: and it is dangerous to conceiue a baſe opinion of thoſe, out of whoſe loynes and bowels thou haſt diſcended, or to ſuffer thy tongue, thine eye, or thy minde to contemne them. He that giueth this admonition, *Curſe not the King, no not in thy thought, neyther curſe the rich in thy bed chamber: for the Fowles of the heauen ſhall carry the voyce, and that which hath wings ſhall declare the matter:* the ſame is the Authour of this threatning: *The eye that mocketh his father, and deſpiſeth the authority of his mother, the Rauens of the Valley ſhall picke it out, and the young Eagles ſhall eate it.* Wouldeſt thou then haue a bright eſtate, a comfortable eſtate, feare parents in thy heart, honour them in thy wordes, obey them in thy deedes, and reuerence them in thy geſtures. If thou haſt failed in former times, amend, and reforme it now, and henceforwards: and if they be gone, that thou canſt not performe theſe dueties vnto them, be humbled before God, and repent whiles yet thy light burneth, that thou mayeſt preuent, and ſtay that hideous darkeneſſe of terrour and plagues, which otherwiſe will ouerwhelme thee. And Parents are likewiſe to be exhorted; ſo to looke to their owne waies, and ſo to educate and traine vp their children, that they may miniſter help and not be an hinderance vnto them for the ordering of their hearts, lippes, and actions. And therefore by conuerſation it concerneth them to be their patternes and precedents, and by their gouernment to be their guides and directions, neyther vſing rigour, as if they were Tyrants ouer them, nor too much remiſneſſe, as though they were but equals and fellowes with them. S. *Paul* giuing a precept to *Fathers, that they prouoke not their children to anger leſt they ſhould be diſcouraged*, dooth not meane that they ſhould ſuffer them to liue without all controlment, and be altogether regardleſſe of them. Neither is it enough for fathers and mothers to take authority ouer their ſonnes and daughters, vnleſſe there be alſo concord, peace, and good agreement betweene themſelues. For there will be partaking, if they growe to diuiſion, and they that are on the mothers ſide, muſt maintaine her cauſe by impugning the father:

Eccl. 10. 20.

Prouerb. 30. 17.

Col. 3. 21.

and they that take the Fathers part, muſt iuſtifie his dealing by diſpraiſing the Mother, and it will be very difficult to cleaue to them both, or ſpeake well of them both, when there is nothing but ciuil warre in the family.

Verſ. 21. *An heritage is haſtily gotten at the beginning, but the end thereof ſhall not be bleſſed.*

AN *heritage,*] Lands, goodes, money, offices, or promotions, and the like, *is haſtily gotten at the beginning*, is of many wicked men quickly atchieued by euill meanes, *but the end thereof ſhall not be bleſſed*, the iſſue of it ſhall be vnhappy and curſed, partly in this reſpect that it is a ſnare to their ſoules, and ſtoppeth their way from eternall life, and partly in this, that it is like to be as badly ſpent as it was ill gotten, and he that roſe vp to wealth ſo ſodainly, may as ſodainly, or by leaſure fall into want, as it is ſaid, that *a man with a wicked eye haſteth to riches, and knoweth not that pouerty ſhall come vpon him.* And *the thoughts of the diligent doe ſurely* bring *abundance: but whoſoeuer is haſty*, commeth *ſurely to pouerty*, & partly in this that it bringeth them many perturbations and troubles whiles they retaine it. See Chap. 10. v. 22. and 12. 27.

Prouer. 28. *v.* 22.

Prouer. 21. *v.* 5.

Verſ. 22. *Say not, I will recompence euill, waite on the Lord, and he will ſaue thee.*

SAy *not, I will recompence euill,*] Be ſo farre from reuenging thy ſelfe in deede, for iniuries done vnto thee, as not in wordes to threaten, or in minde to purpoſe any vengeance. *But waite on the Lord*, commend thy cauſe vnto him, and ſtay his leaſure till he deliuer thee, *and he will ſaue thee*, he ſaith not, he will reuenge thee, and plague them, though he will doe ſo, valeſſe our aduerſaries repent, yet he would not haue vs ſo much to thinke of, or deſire that, as to put our truſt in him, referring our ſelues wholly to that which ſeemeth him good to doe, without deſiring hurt to them which doe vs hurt: defence and ſaluation to our ſelues is that which we muſt ſeeke for, and pray (as our Sauiour

Matth. 5. *v.* 44.

Sauiour both did, and taught) that our enimies may rather be pardoned then puniſhed. Now theſe wordes are added to the former, both as a reaſon thereof, and an anſwere to an obiection that might be vrged, or at leaſt conceiued againſt the Precept in the firſt clauſe: If I reuenge not wronges, I ſhall be vndone with wrongs, euery man will boldly treade vpon me. Nay, ſaith he, there is no ſuch perill, the Lord will take the cauſe into his hand, and helpe thee, and though it be not ſo apparant at firſt, yet thou ſhalt perceiue it at laſt that he is thy protectour, it being his office to defend the innocent, and oppreſſed. And whereas it is ſaid that he will ſaue ſuch as waite vpon him, it is not ſo to be vnderſtood, that he will alwaies deliuer them that are wronged from their preſent moleſtations and troubles, that the aduerſary ſhall be compelled to surceaſe his practiſes: for many are vexed and purſued as long as they liue, and yet depend vpon God with faith and patience: but though they continue in afflictions till their death, yet herein they finde him true of his promiſe that he maketh them ouer-come their enimies, and aduerſities, and are victorious by faith and patience, and thereby obtaine eternall ſaluation, to the which the children of God ought principally to aſpire.

¶ All kinde of reuenge is vnlawfull for Chriſtians. *Docti.*

The law, and the Goſpell, *Moſes*, *Chriſt*, and the Apoſtles conſent together in the forbidding of it, and in many places prohibite it. As in Leuiticus, *Thou ſhalt not auenge, nor be mindfull of wrong againſt the children of thy people, but ſhalt loue thy neighbour as thy ſelfe.* So in Matthew, *Ye haue heard that it hath beene ſaied, an eye for an eye, and a tooth for a tooth, but I ſay vnto you, reſiſt not euill, but whoſoeuer ſhall ſmite thee on the right cheeke, turne to him the other alſo*, &c. that is, rather vndergoe a ſecond iniury then with a reuenging hand requite the firſt. And this is the ſenſe of that place, which at the firſt ſight ſeemeth otherwiſe: for the Lord would not haue vs when we haue ſuſtayned any wrong, to pull an other vpon our ſelues, ſithence it is a ſinne not to take heede of an iniury fore-ſeene, when it may be preuented. For *Chriſt* himſelfe, and after him *Paul*, when they were ſtrooken vpon one cheeke, did not turne the other, but did greatly finde

1. *Leuit.* 19. v. 18. *Matth.* 5. 38 39.

fault with, and complaine of the violence that was offered vnto
Rom. 13. 17. 19. them. So in the Epistle to the Romans, *Recompence to no man euill for euill. Dearely beloued, auenge not your selues, but giue place: for it is written, Vengeance is mine, I will repay, saith the Lord.*

Reas. 1. First, it is an vsurpation of Gods office, as the Text last alleaged doth testifie, and an intrusion into his place: the trespasses against men are sinnes against him, and he is most offended therby: he alone knoweth the greatnesse of the iniury, as beholding all the circumstances, and piercing into the most hidden and secret thoughts of the hart, that he may render them a proportionable recompence: and he only hath an absolute power to reuenge in such manner and measure, as he shall know to be right and expedient, and therefore he hath reserued that as a prerogatiue peculiar to himselfe. So that he which will vndertake to be a reuenger, doth take vpon him to be a God, and attempteth to thrust the Lord out of his Imperiall Throne.

2. Secondly, it is a wrong to the party on whome it is executed; for albeit a wrong doer deserue iustly iudgments at Gods hand, yet there is no commission giuen to them that be wronged to take reuenge vpon him with their owne handes. The Magistrate indeede is the Minister and Substitute of the Lord, appointed to inflict punishment in his name, vpon vnrighteous persons: and for this purpose is armed with strength and authority, that with a stayed minde he should consider the qualitie of their offences, and without any troublous passion represse the boldnes of those which are hurtfull one to an other.

3. It is pernicious to the reuenger himselfe, who receiueth much more harme thereby, then he can possibly doe to his aduersary: for he is sure to hurt his owne soule, and to wound himselfe inwardly, whereas all that he can doe against the other, is but vpon his body, or estate, or that which tendeth to some inconuenience outwardly: and often it commeth to passe, that euen that way also, himselfe hath the worst, and increaseth the hurt which he formerly receiued. Sometimes not bearing wordes, he is driuen to sustaine both blowes and woundes: sometimes not sitting downe by a smaller losse, he is compelled to depart with greater summes: sometimes not putting vp a little disgrace, he is made

made to take a ſhamefull foyle.

Vſe. 1.

Inſtruction to beare iniuries patiently, and according as our Text in hand doth both counſaile, and command vs, to commit our cauſes to him that iudgeth righteouſly, and will not permit any of his to be endamaged by their confidence repoſed in him: he will ſurely heare them, and helpe them, and recompence all their ſufferings with comfort and bleſſings. Thus doing, a man ſhall make his cauſe, and not marre it: he ſhall get the aduantage of his enimy, and not loſe it: *Dauid* knew this to be the ſafeſt way for his preſeruation, and therefore accordingly followed it.

They that ſeeke after my life, ſaith he, *Lay ſnares, and they that goe about to doe me euill, talke wicked thinges, and imagine decett continually. But I as a deafe man heard not: and am as a dumbe man which openeth not his mouth. Thus am I as a man that heareth not, and in whoſe mouth there are no reproofes. For on thee, ô Lord, doe I waite; thou wilt heare me, my Lord, my God.* And our Sauiour *Ieſus Chriſt* did not only practiſe the ſame, as the beſt remedy againſt his owne perſecutions, and troubles, but as *S. Peter* witneſſeth, *Left vs an example* alſo *that we ſhould follow his ſteppes. Who when he was reuiled, reuiled not againe: when he ſuffered, he threatned not, but committed it to him that iudgeth righteouſly.* Pſal. 38. 12. 13. 1. Pet. 2. 21. 23.

2.

Reproofe of fierce men, which haue impotent affections, though they thinke them manly: that are not able to put vp the leaſt offence that is, or ſeemeth to be offered vnto them, no not an vnkinde word, no not a word that ſoundeth not to their liking, how friendly ſo euer it be meant. For whence doth this proceede but from weakeneſſe, as all paſſion and diſtemper is the imbecillity and feeblenеſſe of the hart? But with theſe Duells, challengers, and quarrellers it is valour, fortitude, and magnanimity: it is their boldneſſe to be vnnatural to ſhedde the bloud of their brother, and diuers times of their deareſt friend and companion: it is their boldneſſe to deface the Image of God, and contemptuouſly to tranſgreſſe his law: it is their boldneſſe to hazard their owne ſtate s, and families, ſo many of them as haue any, and to fall into the hand of the Magiſtrate: it is their boldneſſe

boldneſſe deſperately to expoſe themſelues to the manifeſt perill of their liues, to the wrath of God, to the torments of hell, and to eternall damnation: this is their boldneſſe, and this is the Deuils hardineſſe, who is their Captayne and leader, but neither for his honour, nor theirs. And this ſerueth alſo for the reprehenſion and terrour of other ſortes of reuengers, and ſuch as doe it by rayling, reuiling, clamours, falſe accuſations, threatnings, curſings, or any kinde of malicious ſpeeches: and of them in like manner whoſe harts are imbittered, and wiſh much miſchiefe, though they be ſilent through feare, and ſay but a little: for God doth hate ſuch as haue bloudy mouthes, and bloudy harts, aſwel as thoſe which haue bloudy handes.

Verſ. 23. *Diuers waights are abhomination to the Lord, and deceitfull balances are not good.*

Diuers Waights are abomination to the Lord,] The Lord doeth hate the ſinne which is committed by making of greater and ſmaller Waights and Meaſures, whereby men are defrauded of their right, and as he deteſteth the ſinne, ſo will he plague the ſinner, and make him taſte of his diſpleaſure, *And deceitfull Balances are not good.* Balances by which men vſe to deceiue, as being too little, or too great, or any way fraudulent, *Are not good,* neither be they allowed as lawfull and warrantable, but condemned as vniuſt and ſinfull, neither bring they any profit to thoſe that vſe them, though for a time they ſeeme gainefull vnto them, but turne to their hurt and detriment, as at laſt they ſhall find in their Eſtates, or Conſciences. See Chapter 11. verſe 1.

Verſ. 24. *The ſteppes of man are of the Lord: And what doth a man vnderſtand of his way?*

THe ſteppes of man are of the Lord,] The Lord by his prouidence hath the appointment of the cogitations, purpoſes, actions, and ſpeeches of all men, together with the ſucceſſes, and euents of all that they deale in, their goings out, their comings

mings in, their mouings, and ſturrings are not by their owne ſtrength, but by the power and wil of the Almighty: a child that cannot goe alone, but is borne in armes, hath not ſo much aſſiſtance from the Nurce or keeper, to vphold him, or to teach him how to goe, or ſet his foote forwards, as the wiſeſt, or ſtrongeſt receiueth from God. And after a ſpeciall manner by his grace and ſpirit, he directeth and guideth the harts and wayes of his people for his owne ſeruices, and their ſaluation. *And what doth a man vnderſtand of his way?* Who hath wiſdome and knowledge of himſelfe rightly to order his affaires, and to diſcerne the effects and iſſues of that which he taketh in hand, and to fore-ſee the thinges which ſhall befall him?

¶ God hath a prouident hand in the diſpoſing of all mens waies. *Doct.*

Albeit many refuſe to obey his commandement, yet they cannot choſe but doe that which he willeth, being conſtrained therto by the force of his power, though not perſwaded by the authority of his word. *Ieremy* was well aſſured of this, and therefore both ſpeaketh it confidently to the Lord himſelfe, who knoweth and teacheth the certainty thereof, and writeth the ſame for the vſe of his people, that they might receiue inſtruction and conſolation thereby. *O Lord*, ſaith he, *I know that the way of man is not in himſelfe, neither is it in man to walke or to direct his ſteppes.* *Ier.*10. *verſ.*23.

Is not this euident in the reſtraint of the cruell, whoſe purpoſes and power ſeeme to conſpire together againſt the innocent, the one in the ſight of ſenſe, being matchable with the other, and yet they can effect nothing that may annoy or hurt them. *Eſau* in his owne quarrell minded to haue done much againſt *Iacob*, and *Balaam* for hire to haue ſpoken much againſt *Iſrael*, and yet nothing was done or ſaid by either of them, but that which was for the comfort of the parties againſt whom they practiſed. And whence but from this commeth it, that malicious men are made benefactours to their enimies, and thoſe whome they hate. As *Pharao* deteſting the Hebrewes, to traine vp *Moſes* an *Hebrew* and by whome the *Hebrewes* were to haue deliuerance: the *Ægiptians* retayning the *Iſraelites* to be inriched by their labours, to giue away their goodes for the in-

riching of the *Israelites*: *Haman* (enuying that meane office of a porter which *Mordecai* had, that he should so much as sit at the Kinges gate, yea maligning his life, and grieuing that he had any being among men, so long, as till that dismall day, when he expected that at the furthest both he, and all the other *Iewes* should be slaine) to be a directer, and to giue aduise how *Mordecay* should be dignifyed, how the Kings fauour to him should be published in the Citty, and that in most solemne manner, and with his greatest honour? See Chap. 16. vers. 9.

Vers. 25. *It is a snare for a man to deuour that which is sanctified, and after the vowes to call backe.*

IT *is a snare for a man,*] This sacriledge described in the words following, is passing dangerous, tending to the destruction of the party committing it, as the foode vnder the net, or within the compasse of the grinne, doth to the slaughter of the Birdes, and the baite vpon the hooke to the death of the Fish, *to deuour that which is sanctified*, to peruert those thinges which are by Gods ordainance appointed for his seruices, from the right vse of them, to his owne priuate gaine, and commodity. When this Scripture was written, diuers thinges were vnlawfull for any to eate, but for the Priestes and Leuites only, vnlesse it were in case of necessity, as the shew bread, and sundry oblations in the Temple, and tithes, and first fruits of trees, *&c.* Now he alludeth thereunto, and comprehendeth vnder these all other thinges of like vse, and destinated to the same maine end, to serue for his worship. And it is not only sinnefull and perilous to robbe God of those thinges which himselfe doth challenge, or his seruaunts haue dedicated to him, but to detaine, or seeke to recouer againe that which our selues haue voluntarily couenanted with our lips, or harts to giue vnto him, or to any good vses. And therefore he saith, *after the vowes to call backe*, either to wish the vow vnmade, or to with-hold the thing which in hart hath beene vowed, or in speech promised to him.

Deut. 23. v. 21. This God forbiddeth in his law, where he saith: *If thou hast vowed a vow vnto the Lord, deferre not to pay it: for the Lord thy God*

God will require it of thee, and it will be a ſinne in thee; but if thou abſtaineſt from vowing, it ſhall not be a ſinne.

¶ Sacrilegious perſons cannot long proſper. *Doct.*

They may thriue apace, and inrich themſelues at firſt, as other ſinners doe by committing of other ſinnes, but as all iniquity wil bring miſery at the laſt, ſo will this in a ſpeciall manner, and that to many with great ſpeede. *Achan* had the gold and ſiluer which ſhould haue beene deliuered to the Lordes treaſury, but he could not hold it: he got it, but could not keepe it: but loſt thereby his owne goodes, and ouer-turned his family, and forfaited his life. *Ioſh.7.*

Ananias and *Saphyra* kept backe but a part of that money which of their owne accord, without compulſion or intreaty, they profeſſ d to beſtow entirely vpon the Church, and for that, and their lyes wherewith they would haue couered it, we all know what a grieuous ſtroke of death came vpon them. *Act.5.*

Firſt, it is an vnworthy thing, and an heynous offence to take away ought, or with-hold any thing from him, to the hinderance of his worſhippe, which giueth vs our ſelues, and all that wee haue; which made vs, and keepeth vs, and feedeth vs: which beſtoweth on vs life, liuing, earth, heauen, *Chriſt*, ſaluation, and whatſoeuer may make vs happy. *Reaſ.* 1.

Secondly, this fearefull impiety is purſued with an horrible curſe, and all they are ſubiect to the one, that fall into the other, how many, or great ſoeuer they be; *Ye are curſed with a curſe*, ſaith the Lord by *Malachy*: *for ye haue ſpoiled me, euen this whole nation.* 2.

Terrour for them that maintaine their owne eſtates, by that which was allotted for the maintenance of the Miniſtery, and cauſe a number of ſoules to ſtarue, through want of ſpirituall foode, that their owne bellies may be pamperd with corporall food: and the Lord ſhall be defrauded of his ſeruice, rather then they will part with the prey which they haue gotten. And in the ſame ranke are they, and ſubiect to the like danger, which doe not openly with a ſtrong hand, but ſecretly with a falſe hand bereaue the ſeruants of God that labour in the worke of his Miniſtery, for the ſaluation of his people, of their wages: *Vſe.*

which vse to pay some for all, a little for much, scarce the one halfe for the whole, or the worst for the best, or by one meanes or other, beguile them. If it be a crying sinne (as by S. *Iames* his testimony it is) to defeate mens hirelings of their pay, which haue reaped their fields, and holpen to inne their corne, which serueth onely for the nourishment of the body, how can the spoile of Gods haruest-men be silent, and not crie aloude for vengeance, when they that labour about the foode of his peoples soules be depriued of their stipend? And how much better is the behauiour or estate of those which conuert to their owne purses, or vses, such money or lands, as haue beene bequeathed towards the releefe of the poore, or for maintenance and repaire of Churches, which are places most commodious for the assembly of congregations to the worship of God? Let all these bethinke themselues that they are in a snare, though yet they feele not themselues intangled: full little know they how soone the curse may worke their ruine.

Iam. 5. 4.

2. Instruction to such as haue offended, to stay the plague whereunto they are liable, by speedy repentance and amendement. And that is both to acknowledge their faults vnto the Lord, and so farre as they can to make satisfaction for the wrongs which they haue done. Thus much, with an ouer plus also, doth God require in his law, euen of such as vnknowingly, haue so offended, saying, If any person transgresse and sinne *through ignorance, by taking away things consecrated to the Lord, he shall then bring for his trespasse offring vnto the Lord a Ram without blemish out of the flock, with two sheckels of siluer, by thy estimatiō after the sheckel of the Sanctuary, for a trespasse offering. So he shal restore that wherin he hath offended in taking away of the holy things, & shal put the fift part more therto*, &c. And let Sabbath breakers also be admonished to reforme their waies, though we declared not their perrill before: for they *deuoure that which is sanctified*: they abuse consecrated time (which God hath set apart from common vses for his owne worship) to the fulfilling of their lusts, in seruing of their carnall pleasures or profites. Finally it concerneth euery man to be wary that he grow not weary of well doing, as to recall, or neglect, or grudgingly to performe his promise made for con-

Leuit. 5. 15. 16.

contribution for merciful, or religious vſes, when his habilitie ſer ueth to fulfill them. His word paſſed to man for ſuch purpoſes is after a ſort in the nature of a vow made to God, who will require the performance of it: and it had beene ſafer for them not to haue ſpoken, then not to be as good as their word: and not to haue begunne at all, rather then to leaue off with offence. The admonition giuen by *Eccleſiaſtes* is to be receiued as not altogether impertinent to this point, eſpecially in regard of the reaſon and equity of it. *When thou haſt vowed a vow to God, ſtaie him, deferre not to pay it: for he delighteth not in fooles: pay therefore that thou haſt vowed. It is better that thou ſhouldeſt not vow, then that thou ſhouldeſt vow, and not pay it.* Eccl. 5. 3. 4.

Verſe 26. *A wiſe King ſcattereth the wicked, and turneth the Wheele ouer them.*

A Prudent Gouernour is in this ſentence compared to a skilfull Husbandman: for as the Husbandman winnoweth or fanneth the corne, to the end the chaffe may be ſeuered from the pure graine: ſo a *Wiſe King*, or godly Magiſtrate *ſcattereth the wicked*, breaketh the knot of drunkards, gameſters, theeues, robbers, ſeditious perſons, and other malefactors, *and turneth the Wheele ouer them*, inflicteth ſharpe puniſhments vpon them, as they vſed in thoſe countries to beate out the hard corne with a Cart wheele, as may appeare by the teſtimony of the Prophet *Iſaiah*, who reſembling the Lords moderate and wiſe proceedings to that courſe which the Threſher taketh in dealing with his corne, ſaith: *Fitches are not threſhed with an iron inſtrument, neyther ſhall a Cart wheele be turned about vpon the cummin, but the Fitches are beaten out with a ſtaffe, and cummin with a rodde. Bread corne when it is threſhed, he doth not alwaies threſh, neyther doth the Wheele of his Cart ſtill make a noyſe, neither will he breake it with the teeth thereof.* Iſa. 28. 27. 28.

¶ It is no cruelty for the Magiſtrate ſharpely to puniſh lewd and diſordered perſons. *Doct.*

It is the worke of *a wiſe King* ſo to doe, and commended as a fruite of his wiſedome. Gods word requireth it, and the beſt-

Princes haue laudably practiſed it: yea they knew it to be ſo neceſſary a duety, that ſome of them before they came to their Crowne, haue after a ſort vowed to performe it, as *Dauid* for
Pſal.101.8. example, when he ſaid, *Betimes will I deſtroy all the wicked of the land, that I may cut off all the workers of iniquity from the Citie of the Lord.* But who was ſo handled by him? Vpon whom did he execute ſuch a puniſhment? Firſt, vpon the Meſſenger that brought him newes of *Sauls* death (which might haue ſeemed
2.Sam.1.16. very acceptable to him) for that he confeſſed himſelfe to haue a hand in the killing of him: and afterwards vpon *Baanah* and
2.Sam.4. *Rechab*, who brought him newes of the death of *Iſhboſheth*, whom they had murthered: now euery one of theſe thought to gratifie him, and expected a reward from him, for certifying him that his enemies were ſlaine, and the Kingdome was come into his hands, and therefore he that would not ſpare them, in all likelihood would be as ſeuere againſt others that were as bad as they.

Reaſ. 1. Firſt, the Lord the righteous Iudge of all the world, by his moſt righteous law commaundeth that ſinnefull men ſhould be ſharply puniſhed, and appointeth death for murders, adulteries, rapes, execrable blaſphemies, contempt of Gouernours, and many other tranſgreſſions. Now if it be cruelty for his Miniſters of iuſtice to execute it, how ſhall he not be cruell that doth inioyne them to doe it? And is it poſſible for the fountaine of mercy and iuſtice, who is alſo iuſtice and mercy it ſelfe to be come mercileſſe, vniuſt and cruell?

2. Secondly, due and well ſeaſoned ſeuerity towardes groſſe and open offendours, is vſefull and profitable in ſundry reſpects: it may be a medicine for the curing of the harts of the parties delinquent, to helpe them to humiliation and repentance: it may be a terrour to others which know their offences, and behold or heare of their puniſhment, to preſerue, or reclaime them from the like diſſolute behauiour: and it will be a meanes to cleare the Magiſtrate by whome they are corrected, and the Country or place wherein they are ſmitten, from the guiltineſſe of their enormous facts. And for this cauſe contemptuous and refractary perſons, ſuch as deſpiſe the authority of thoſe whome God hath

inue-

inueſted with his authority, are by the ſentence of the Lord himſelfe condemned to death. *That man that will doe preſumptuouſly, not hearkening to the Prieſt (that ſtandeth before the Lord thy God to miniſter there) or vnto the Iudge: that man ſhall dye, and thou ſhalt take away euill from Iſraell. So all the people ſhall heare, and feare, and doe no more preſumptuouſly.* Deut. 17. 12. 13

Reproofe of them which either hinder the proceeding of iuſtice and iudgement againſt malefactours, though deſperately notorious, or elſe exclaime when it is duly executed. They will labour with the Magiſtrate to keepe his ſword of authority ſheathed, eſpecially that graceleſſe wretches be not cut off by it, or elſe they will draw out their ſwordes of malice, their falſe and clamorous tongues, and ſtrike at him therewith. As whom will they ſpare, which feare not to charge the Kinges Maieſty with tyrannie againſt thoſe, who traiterouſly haue ſought his deſtruction with the vtter ſubuerſion of his eſtate, family, and Kingdome, notwithſtanding his lenity, and mildneſſe towardes them? And what be the arguments which are commonly vſed for the impunity of ſuch as haue made themſelues men of death, and forfaited their liues into the handes of the ruler? It is pitty he ſhould ſuffer, he is a proper man, a perſonable man: he hath a good wit, or is of good parentage: one may ſooner caſt away a man then make a man: it is extreame dealing to vrge the rigour of the law, and to depriue a man of his life. But is it not pitty that proper men ſhould ſpoile profitable men? that ſuch as are witty, or of good parentage ſhould be ſpared to robbe or kill thoſe that are honeſt, and haue good graces? The taking away of bloudy men by iuſtice, is not the caſting away of a man, but the preſeruation of man-kinde: neither is it from the rigour of Gods law, or mans, but from the equity and true meaning of both. *Vſe.* 1.

Secondly, and therefore alſo it ſerueth for the incouragement of Princes and good Iudges, and other righteous Magiſtrates to harten themſelues, and not to be troubled at libels, or murmurings, or any ſeditious inuectiues that are made againſt them, by word, or writing for this cauſe: for he that doth commend them, will likewiſe defend them; and he that ſaith, they be wiſe 2.

will

will make them appeare to bee so, by the good effect of their wise dealing. He will vndertake the protection of their persons, of their estates, and of their honours, whatsoeuer is plotted, attempted, or divulged against them, if they will be faithfull in his seruice (whereof this is not the least part) to fanne the chaffe from his Corne, and weede the nettles out of his Garden, and free his flocke from hurtfull Wolues and Foxes.

Verse. 27. *The light of the Lord is the breath of man, and searcheth all the bowels of the belly.*

THe *light of the Lord*, that grace which out of his loue, he worketh by his word, & infuseth by his spirit, *is the breath of man*, the very life and felicity of a Godly man, *and searcheth all the bowells of the belly*; findeth out most deepe and secret things: it causeth him to know the hidden counsells of God, and the state of his owne soule; for as *the word is a discerner of the thoughts, and intents of the heart*, so it informeth the man in whom it dwelleth with the Nature and qualitie of the same, that he may iudge himselfe with righteous iudgement, discouering his corruptions to be corruptions, and his graces to be graces, that he shall neither approoue of the one sort as if they were vertues, nor condemne the other for illusions: or at least (though sometimes Gods children in temptations do faile on both sides) yet they be easily reduced from their errour by the ministery of the word, or by wholesome conference with Godly Christians: whereas the hearts of the wicked wanting this light, are like darke Chambers locked vp from themselues, that they could neuer looke into them (for the word which wee translate bowells, doeth signifie Chambers) and they doe with no more sound vnderstanding apprehend, either the misteries of saluation, or the constitution of their owne souls, then with their bodily eye they can see what is in their intrailes and belly.

Heb. 4. 12.

Doct. 1. ¶ That onely is to be esteemed a life which is sanctified with grace. A man may eate, and drinke, and walke, and sleepe, and speake, and haue the vse of all his senses, and yet be all this while a dead corpes, through the want of Gods holy spirit, Saint *Paule* giueth

giueth that teſtimony of voluptuous perſons, who make ſhewe to be aliue, and aliue like, and of all others ſeeme moſt to inioy the benefite of life: and that which by occaſion is ſpoken of one ſexe, is true of both when he ſaith, *She that liueth in pleaſure is dead while ſhe liueth*, And what on the contrary ſide hath hee to ſay for that *light of God*, that quickning grace which is in the regenerate? *Thus I liue, yet not I now but Chriſt liueth in me, and in that I now liue in the fleſh, I liue by faith in the Son of God, who hath loued me, and giuen himſelfe for me.* 1. *Tim.* 5. 6. Gal. 2. 20.

Firſt, ſinne where it hath dominion, doth ſlay the ſoule, and bringeth it not onely into the ſubiection, but alſo the poſſeſſion of death, though the torment of it be referred for the world to come, for whoſoeuer ſhall be condemned before the iudgement ſeate of *Chriſt*, was condemnable and receiued ſentence of condemnation by the word of God, before his departure hence, and here is the execution of the firſt death, and there of the ſecond: The curſe taketh hold and killeth, ſo ſoone as the tranſgreſſion is committed, as was the caſe of our firſt parents, whom God threatned that *they ſhould die in the day that they eate of the forbidden fruit*: and ſo they did: for although the ſoule was not then taken away, nor depriued of the naturall faculties, yet was it ſo deformed, and the naturall powers of it ſo corrupted, as that they were both dead perſons, til the Lord by the promiſe of *Chriſt*, the ſeede of the woman, reſtored them. *Reaſ.* 1. Gen. 2. 17.

Secondly, where God ſheweth his loue, and beſtoweth his ſpirit, there he quickneth their ſoules, and giueth them a part in the firſt reſurrection: hee illuminateth their mindes, hee gouerneth their wills, he ſanctifieth their affections, he directeth their deedes, he guideth their wordes, he frameth all the good motions of the inward man, and the Chriſtian conuerſation of the outward man: ſo that for their preſent helpe and comfort, and their future hope and happineſſe, he is all in all vnto them.

Inſtruction aboue, all thinges to ſeeke it, becauſe it is better then all things, and without which our breath and very ſoules were not onely nothing worth, but accurſed, and miſerable, and a thouſand times worſe then nothing. *Vſe.*

Conſolation to euery one that hath obtained it, whatſoeuer his eſtate, and condition bee otherwiſe: for hee may truely ſay with that Prophet, *Thy louing kindneſſe is better then life, that my lips may praiſe thee*, When the natural life is afflicted, this is cheerfull, and will reuiue it with comfort: when the naturall breath is indangered, this is ſafe, and will alſo be a defence for that: when the naturall breath is departed, this ſtill remaineth, and in time will attaine the reſtitution of that againe.

Pſal.63.3.

Doct. 2. ¶ Where God worketh grace, he alſo giueth knowledge and vnderſtanding.

His ſpirit is not pleaſed to dwell in a darke habitation, ſuch a roome is fit for Satan, the deuill is the Prince of darkeneſſe: but the Lord doth euer kindle a light in the ſoules of thoſe whom he doth inhabite, that they ſhall ſee his preſence, and know his wil, and be made acquainted with his heauenly counſells. The certainty hereof is grounded vpon his owne owne teſtimony in the Pſalme, where he ſaith, *The ſecret of the Lord is* reueiled *to them that feare him*: and it is *his couenant to giue them vnderſtanding*. and vpon his promiſe in the Prophet: *I will put my law in their inward parts, and write it in their hearts: and they ſhall all know me from the leſt of them to the greateſt of them, ſaith the Lord*, and vpon the large accompliſhment thereof in the new teſtament, as as Saint *Paule* Witneſſeth: *The things which eye hath not ſeene, neither eare hath heard, neither came into mans heart, are, which God hath prepared for them that loue him. But God hath reueiled them to vs by his ſpirit: for the ſpirit ſearcheth all things, yea, the deepe things of God.*

Pſal.25.14.

Ier.31.33.34.

1. *Cor.2.9.10.*

Reaſ. 1. Firſt, thereby he declareth his loue and goodneſſe, which hee would haue euery one of his to be aſſured of, that they may haue their reioycing in him, and be the more thankefull to him: which cauſed the Apoſtle to pray ſo ardently for the *Epheſians, that they may be able to comprehend with all Saints what is the bredth, and length, and depth, and height: and to know the loue of Chriſt, which paſſeth knowledge, that they might be filled with all fulneſſe of God.*

Eph.3.18.19.

2. Secondly, without this no man can performe any good duty to God

God in due manner, ſo well as our ſeruants can doe our moſt difficult workes, in the darkeſt nights, without any light: and therefore if we at our charges allowe Candle to them that belong to vs, for meere trifles in compariſon of his waighty ſervices, will not he make his Sunne to ſhine vpon thoſe that labour for his glory, ſithence it is ſo eaſie for him to cauſe it, without expenſes?

Thirdly, the way wherein hee hath appointed his people to walke towards eternal bleſſedneſſe, is ſo intricate and hard to be found and kept, that no man can poſſibly attaine to it, or proceed in it, vnleſſe his word be their lanthorne, and his ſpirit their leader? See Chap. 9. verſe. 10. 3.

Verſe. 28 *Mercy and truth preſerue the King: for his throne ſhall bee eſtabliſhed with mercy.*

Mercy pitty and compaſſion towards ſuch as are oppreſſed, and mildeneſſe and lenity towards penitent offenders, and benignity and kindnes, ſo far as opportunity ſerueth to ſhew the ſame, towards all loyall ſubiects: *and truth*, adminiſtration of Iuſtice, whereby euery one hath his due: good men, incouragement: euill men, correction: and all men the inioyment of thoſe things which are their own, and by right appertaine vnto them: *preſerue the King*, procure the ſafety of perſon, ſtate, and honour, both of Kings, and all other great perſonages in authority: *for his throne*, his kingly dignity and power, whereof the throne is a ſigne and repreſentation, *ſhall bee eſtabliſhed*, made the more ſure; and continued the longer to himſelfeor his poſterity, *by mercy*, aſſociated with trueth and righteouſneſſe: for as here he expreſſeth that, and intendeth the other, ſo elſewhere hee expreſſeth the other, and that is intended, as Chap. 16. v. 12. *It is an abomination for Kings to committe wickedneſſe: for the throne is eſtabliſhed by iuſtice.*

¶ The beſt way for Princes to confirme and ſtrengthen themſelues, is to be good to their ſubiects. *Doct.*

This did *Dauid* forethinke of, when he knew that he ſhould

be King, before he possessed the scepter of the Kingdome: and therefore doth couenant with God, and conclude with his owne heart, that when he should sit vpon the throne, he would gouerne his people in such vprightnesse, as he, and his might sitte a long time vpon it: and this profession he maketh heereof: *I will sing mercy and iudgement: vnto thee O Lord will I sing.* And there is another sentence of this booke, that consenteth with this in sense directly, and with no great difference of wordes, which manifestly confirmeth the point in hand: *A King that iudgeth the poore in truth, his throne shall be established for euer.*

Psal. 101. 1

Prou. 29. 14.

Reas. 1. First, God exalteth, and depresseth, he setteth vp, and plucketh downe, he maketh men to stand fast, or to fall from their places, according to his owne will: and are not righteous rulers then sure of best protection, who do him best seruice, and most please him in their gouernment?

2. Secondly, no might, or munition, no Warlike skill, or armes, or whatsoeuer else may seeme defensiue, are of such force for the safegard of any potentate, as are the hearty and feruent prayers of the faithfull: and what vpright and mercifull gouernour is not euery where contin ually inuironed with them?

3. Thirdly, the Lord out of his goodnes, in loue to his people, wil vphold and defend a worthy ruler, as he that is prouident for his flocke, will keepe and maintaine a skilfull and faithfull shieepe-heard. See other proofes, reasons and the vses, in the sixteenth Chapter. v. 12.

Verse. 29. *The glory of young men is their strength, and the honour of the aged is the grayhead.*

THe glory of the young is their strength,] It is an ornament vnto them, and praise for them to be strong, valiant, and full of agility and courage, if they vse these gifes wel, and exercise them profitably in their callings, and for the good of the common wealth wherein they liue: for otherwise, if they bee boisterous, violent, and giuen to fighting and quarrelling, especially, if they imbolden themselues therewith, to robberies, or such like villanies,

lanies, they are no more commendable in them, then is the ſtrength of great Beares, or other wilde beaſts which are noyſome and hurtfull: *Goliah*, and *Og*, and the *Anakims*, and other Gyants were tall men, yea huge and ſtrong, and yet are neither praiſe worthy, nor praiſed: *and the honour of the aged is the grayhead*, the white haires which publiſh their auncyency, and the multitude of yeares which they haue liued, doe bring credite and reuerence vnto them, ſo that they be garniſhed with grauity, wiſdome, and other vertues, as it is ſayed, *Old age is a crowne of Glory, when it is found in the way of righteouſneſſe. Chap. 16. v. 31.*

¶ God doth adorne men with ſeuerall giftes according to the diuerſity of their conditions. *Doct.*

Some are decked with iudgement, and wiſedome, ſome are armed with fortitude and power, ſome excell in one grace, and ſome in another. *I haue written vnto you fathers*, ſaith S. *Iohn, becauſe ye haue knowne him that is from the beginning. I haue written vnto you young men, becauſe ye are ſtrong, and the word of God abideth in you, and ye haue ouercome that wicked one.* And as ſeuerall ages haue their ſeuerall ornaments for them- that are Godly, ſo haue ſeuerall ſtates: or at leaſt the Lord doth qualifie his people with vertues and graces, ſuch as are fit for their preſent eſtates: and therefore Saint *Iames* incourageth *the brother of lowe degree to reioyce in that he is exalted: againe him that is rich, in that he is made lowe.* That poore Chriſtians ſhold comfort themſelues, in their ſpirituall promotion, and the wealthy in their gratious humiliation. 1. Iohn. 2. 14. Iam. 1. 9. 10.

Firſt, thereby the Lord dooth ſet forth the riches of his goodneſſe and power, who hath ſuch choiſe of robes in his Wardroppe to cloath his children, and of iewels to adorne them, that he can decke ſo many, yea all and euery one of them, if neede were, with different ſorts. *Reaſ.* 1.

Secondly, it is expedient for the common good both of Church and Common-wealth, for the promoting of Chriſtianity, and the preſeruation of humane ſociety, that there 2.

should be variety of gifts among men, and some to excell in one kinde, and some in another. It was commodious for *Israel* that *Dauid* was puissant, warlike, and victorious a-
7 Sal.18. gainst his enemies: that God had *girded him with strength to battell, and taught his hands to fight: so that he could breake a Bow of Brasse with his armes:* And it was a great benefite to them that *Salomon* was wise, wealthy, and peaceable, and freed the land from warres and troubles. S. *Paul* bestowed well neare a whole Chapter in this Argument, to the Corinthians, in declaring, and prouing, and amplifying of the matter. *To one* (saith he) *is giuen the word of Wisedome, to another the wordes of Knowledge, to another the gifts of Healing, to another diuersities of tongues: some are Apostles, some are Prophets, some Teachers, some workers of miracles, some helpers, some Gouernours, &c.*

Vse. Instruction that no man be proude and high-minded, for ought that he hath in himselfe, more then his brethren, neyther yet repine, or be discouraged at the gifts of his brethren beyond his owne: for no man excelleth as chiefe and principall in euery faculty, but he that taketh place before all in some things, must be content to giue place, and come behinde many in other things. The eye is honoured with that necessary and noble sense of seeing, and so is the eare with that worthy and needfull sense of hearing, and the nose is preferred before them both, in that profitable and vsefull sense of smelling. And likewise is each member apparelled and decked with such vestures and ornaments as are most seemely for it, and proper vnto it: the hand requireth not shooes, as the foote doth, nor the foot needeth gloues as the hand doth: a garter is vncomely about the necke, and so is a chaine about the legge. If the members then of the naturall body of man be satisfied with those induments, which nature hath allotted vnto them, and doe willingly yeelde to their fellow members, that which belongeth vnto them, and in loue one to another, and for their owne sake, helpe to inuest them with the same, why should the members of the my-

myſticall body of *Chriſt* be diſcontented with thoſe indowments, wherewith grace hath qualified them, or diſdain that their fellow brethren ſhould in any reſpect be made equall or ſuperiour to them, when it is for the publique good of many? Let yong men therfore, how freſh in wit or ſtrength ſoeuer they be, yet honour, and not deſpiſe the ancient, who by long experience and obſeruation are of deeper iudgment and better able to giue counſell, though they be weaker in body, and haue defects in their ſenſes: and let the aged giue countenance and good encouragement to them of younger yeares, if they be honeſt and vertuous, and not ſcorne them as greene heads, and vnskilfull, if they be ingenuous and teachable: for albeit they haue leſſe vnderſtanding to ſpeake and giue direction, yet they may haue greater power to practiſe, and put matters in execution: as the one ſort will ſerue for the eyes and tongues of the Common-wealth, to finde out, and declare what is meete to be done, ſo will the other for feete and handes to goe to the places whither they ſhall be ſent, and to performe the ſeruices whereunto they ſhall be called.

Verſe 30. *The blewneſſe of the wound ſerueth to purge the euill, and the ſtripes within the bowels of the belly.*

THe *blewneſſe of the wound*,] ſharpe corrections and ſeuere puniſhments which are argued by the effects, or ſignes thereof, *ſerueth to purge the euill*, is the ordinance of God, together with rebukes and inſtructions, to draw diuers perſons that will not otherwiſe be reclaimed out of their ſinnes, *and the ſtripes within the bowels of the belly*, ſuch ſtrokes as pierce inwardly, & make the heart to ake: not that in chaſtiſing it is lawfull to ſtrike ſo hard, or ſo much, or to vſe ſuch rods, or ſcourges as will pierce into the intrailes: for that were to indanger life, and to put to death, but hee ſheweth the manner how the euill is cured, where the correction taketh good effect, that it entreth into the inward parts, affecteth

eteth the soule with sorrow and feare, and not onely the body with paine and smarte: that the minde is no lesse touched with it then the flesh. In this sense was the same word vsed in the seuen and twentieth verse, *The light of the Lord searcheth into the bowels*, or *chambers of the belly*.

Doct. Seuere corrections are sometimes to be vsed, as good medicines against great sinnes.

These are to be inflicted by all sorts of Gouernours, Ecclesiasticall, Ciuill, and Domesticall, but in such different manner, as the diuersity of their places, and callings doth require. Saint *Iude* doth direct the Church, as *to haue compassion on some*, and winne them with lenity and mildenesse, so to *saue others with feare*, and with her sharpe censures to *plucke them out of the fire*. And in the law, the Magistrate was prescribed, that *if the offender were worthy to bee beaten, hee should cause him to lie down, & to be beaten before his face, according to his trespasse, vnto a certaine number. Fortie stripes he might cause him to haue, but not past.* And as touching parents and such as rule in families, we shall not neede to produce any testimonies, hauing in the former chapters in sundry places met with texts for that purpose.

Iude 23.

Deut. 25. 2. 3.

Reas. 1. First, the Lord hath in his ordinance appointed the same for a helpe and remedy against strong corruptions, & they are as potions, launcing, letting of blood, and cauterizing from him, and therefore they to whom it apperteyneth, are inioyned to exercise them as his hands for those purposes.

2. Secondly, he giueth a blessing thereto in due time for the sauing of the soules, and amendment of the wayes of his Elect people, so censured, or punished: as was to be seene in the incestuous person, vpon whom *S. Paul* required to be layd that fearefull penalty of excommunication, that he should *be deliuered ouer to Sathan*, and excluded out of the Church, vntill he repented. It appeareth that he was wakened thereby, that he was terrified with feare, that he was pearced with sorrow: for the Apostle afterwards informeth the *Corinthians*, that *it was sufficient for him that he was rebu-*

1. *Cor.* 5. 5.

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ked of many: So that contrariwise they ought rather to forgiue him, and comfort him, least the same should be swallowed vp with ouer-much heauinesse. And for corporall punishment, why may not the Master expect the same blessing vpon it for his seruant, and the Magistrate for his subiect, which the Father hath a promise of, for his Sonne, it being annexed to a Precept in this manner: *With-hold not correction from the child: if thou smite him with the rodde he shall not dye. Thou shalt smite him with the rodde, and shalt deliuer his soule from hell?* Prouer. 23. v. 13.

Thirdly, howsoeuer the worke of correction be vnpleasant for the present, both for him that is driuen to giue it, and to him that is compelled to beare it, the one doing that which he thinketh to be tedious, and the other suffering that which he feeleth to be painefull, yet in the end they shal both find comfort, if they yeeld obedience to the Lord therein: for as the agent and superiour hath done the duty of loue, and shewed himselfe faithfull, so shall the patient and inferiour inioy and acknowledge the benefit of such a kindnesse, and shew himselfe thankefull. Such an happy successe on both sides doth the Prophet *Zachary* speake of, for the reforming of false Prophets, and insufficient Ministers, saying. *When any shall yet prophecy, his Father and Mother that begate him, shall say vnto him, thou shalt not liue: for thou prophecyest lyes in the Lord: and his Father and his Mother that begate him, shall thrust him through when he prophecyeth. And in that day shal the Prophets be ashamed euery one of his vision, when he hath prophecyed, neither shall they weare a rough garment to deceiue. But he shall say, I am no Prophet: I am an husband-man: for man taught me to be an husband-man from my youth vp. And one shall say vnto him, what are these woundes in thine handes? Then shall he answere, thus was I wounded in the house of my friendes.* 3. Zach. 13. v. 3. 4.

Instruction to them to whome is committed the office of Gouernment, that they exercise discipline as wise Phisitions minister physicke, when it is needfull: that which is whol- *Vse.*

some, so much as is requisite, and in such manner as may best helpe the working of it. Neuer to correct but when there is iust cause, nor any other persons, but such as are in fault: for it is as great an iniury to inflict punishment vpon the innocent, and such as are guiltlesse, as it is an absurdity to apply a corrosiue, or launcing knife to the sound and whole parts of the body. *Surely it is not good to condemne the iust, nor that Princes should smite such for equity.* And as care is to be had that the iust be not punished, because that were to make a wound, and not to heale one, so is it not meete that the wicked should be spared, least they perish by their malady of sinne through want of so necessary a medicine: but let a right end be alwaies proposed, and moderation and iustice vsed, rather to heale his sinnefull hart that doth offend, then to ease his wrathfull stomacke that is offended. And let them also be admonished, whose vlcers of vicious behauiour are to be tented with the rodde of correction, that they take not the outward application of stripes, or other punishments to be sufficient for their curing. The humours that doe feede their sores, doe issue from their soules, whatsoeuer their faults be, and therefore they must haue Godly sorrow, and humiliation applyed inwardly vnto them, or else all the strokes that light vpon their bodies, will doe more hurt to conuince them of obstinacy, then worke any good for their amendment. And so after man hath done with chastisements, they prouoke God to beginne with plagues, and curses: and then their bodily paine which they made not better vse of, will be a foregoer of their spirituall torment, from vvhich they shall neuer bee deliuered. Happy therefore is he that striketh his hart with Godly internall griefe or feare, when God or Man doth smite his flesh, with externall afflictions or scourges: for that short and momentary smart and mourning is made a meanes of his reuocation, and so by consequent of his perpetuall comfort and blessednesse.

Prouer. 17. v. 26.

FINIS.